EMMANUEL
OR,
God-Man.

A Treatiſe wherein the D[oc]trine of the firſt *Nicene* and *Chalcedon* Councils, concerning the two Natures in Chriſt, is aſſerted againſt the lately vented *Socinian* Doctrine.

A Work very neceſſary at this time, to prevent the danger of that ſpreading Hereſie.

By *John Tombes*, B. D.

Iſa. 9. 6. *For unto us a Son is born, unto us a Son is given, and the Government ſhall be upon his ſhoulder: And his Name ſhall be called Wonderful, Counſellour, the Mighty God, the Everlaſting Father, the Prince of Peace.*

LONDON,
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1673.

TO THE READER.

WHereas this Treatiſe begins with mention of Chriſts words, Mat. 16. 10,33. which carry a ſhew of impertinency, I think it fit to advertiſe thee that indeed this is but a ſhred of a Treatiſe concerning the Kingdom of God, and licenſed under the Title of Theocracy, and becauſe of a writing againſt the Divine Nature of Chriſt not long afore vented (which I was not aware of when I compoſed it) I yielded to the motion of publiſhing this by it ſelf, it being

being suggested to me, that so Printed it would be useful and seasonable, which having told thee of, I crave thy Prayers for him who is

Thine in the Service of our Lord Christ.

JOHN TOMBES.

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The Contents.

Sect. I.

The God whose Kingdom is to be sought is the Father of our Lord Jesus Christ.

BEing taught by Christ to pray, *Mat.* 6. 10. *Thy Kingdom come*, and ver. 33. to *seek first the Kingdom of God*; it is necessary we know what is meant by the terms [*God the Father, the Son.*] For explaining whereof we are to consider that the word Θεὸς translated *God* answering to אלהים (as I shew in my Oath-book lect. 1. sect. 5.) in its common notion, notes any *Numen*, divine power, which is worshipped, whether real or nominal: Agreably to which St. *Paul* tells us, 1 *Cor.* 8. 4, 5, 6. *As concerning therefore the eating of those things that are offered* to Idols, we know that an Idol (though worshipped as God by deluded Gentiles) *is nothing in the world* (hath no power to do good or hurt)

and that there is none other God but one. For though there be that are called Gods, whether in Heaven or upon earth (as there be Gods many and Lords many) but to us there is but one God the Father, of whom are all things, and we in or for him, and one Lord Jesus Christ, by whom are all things, and we by him: where it is observable that the term [*one God*] is attributed to the Father, to wit of Christ, who as he is stiled *Ephes.* 1. 2. *our Father*, so v. 3. *the God, and Father of our Lord Jesus Christ*; who is therefore frequently termed in the writings of the Evangelists, especially St. *John* by our Lord Christ *the Father and his Father*, and distinction is made between *one God* and *one Lord*, as in this place, so also 1 *Cor.* 12. 5, 6. *Ephes.* 4. 5, 6. (it is 1 *Tim.* 2. 5. *one God, and one Mediatour between God and men*) and accordingly the Apostolical salutations, benedictions, prayers, and valedictions run thus, *Rom.* 1. 7. 1 *Cor.* 1. 3. 2 *Cor.* 1. 2. *Ephes.* 1. 2. *Philip.* 1. 2. *Col.* 1. 3. 1 *Thes.* 1. 1. 2. *Thes.* 1. 2. *Grace to you, and peace from God our Father, and the Lord Jesus Christ* with addition of *mercy*, 1 *Tim.* 1. 2. 2 *Tim.* 1. 2. *Tit.* 1. 4. *From God*

God the Father. 2 Cor. 1. 3. *Bleſſed be God even the Father of our Lord Jeſus Chriſt.* 2 Cor. 13. 14. *The Grace of our Lord Jeſus Chriſt, and the love of God,* Epheſ. 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt.* Epheſ. 3. 14. *For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,* Col. 1. 3. *We give thanks to God and the Father of our Lord Jeſus Chriſt, praying alwaies for you.* 1 Theſ. 1. 2, 3. *We give thanks to God alwaies for you all making mention of you in our prayers, remembring without ceaſing your work of faith, and labour of love, and patience of hope, in our Lord Jeſus Chriſt, in the ſight of God and our Father.* James 1. 1. *James a ſervant of God, and of the Lord Jeſus Chriſt.* 2 Pet. 1. 2. *Grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus our Lord.* 2 John 3. *Grace be with you, mercy and peace from God the Father, and from the Lord Jeſus Chriſt the Son of the Father in truth and love.* And accordingly where the word [*God*] or [*Father*] is put ſimply it is diſtinctly applyed to the Father of our Lord Chriſt, *Rom.* 1, 1, 3, 4, 8, 9, and 3. 25, 26,

and 5. 1, 2. 8. 10, 11, 15. and 6. 4, 11, 23. and 7. 4. 25. and 8. 3. 17, 33, 34, 39. and 10. 9. and 14. 17, 18. and 15. 5, 6, 7, 8, 9. 16. 17, 19, 30. and 16. 20. 26, 27, 1 *Cor.* 1. 1, 2, 9. 24, 30. and 3. 23. with many more both in the Epistles and other writings of the New Testament in which God is distinguished from the Lord Christ, and is therefore meant of the person of the Father, concerning whom the Apostle doth expressly say, 1 *Cor.* 11. 3. *I would have you know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.* In like manner Arch-Bishop *Usher* in his *Diatriba about the ancient Apostolical Creed of the Roman Church, and other forms of faith wont to be propounded in Catechism and Baptism both by the western and eastern Christians* tells us, pag. 13. out of *Rufinus, that almost all the eastern Churches do thus deliver their faith: I believe in one God the Father Almighty, and in the following speech, whereas we say, and in Jesus Christ his only Son our Lord, they deliver it thus, and in one Lord our Lord Jesus Christ his only Son,* which he shews in the

the shorter and larger Creeds *Hierosolymitan*, *Alexandrian*, that of *Eusebius Cæsariensis* recited at the first *Nicene* Council, and with some addition assented to as their Creed Dr. *Pearson* Exposition of the 8th. Article, *we have already shewn that the Father is originally that one God, which is denied by none.*

Hereby we may understand who is meant by [the Father] to wit, the Father of Christ, and therefore the Kingdom is termed by Christ *the Kingdom of his Father*, *Matth.* 26. 29. because it is appointed or delivered to Christ by the Father, *Luke* 22. 29. *Matth.* 11. 27. and 28. 18. *John* 3. 35. and 5. 19, 20, 21, 22, 23, 26, 27. and 13. 3. *Acts* 2. 33. 36. 2 *Pet.* 1. 17. and in all his administrations Christ expresseth his aim not to be his own, but his Fathers glory, *John* 8. 50. 54. and 14. 13. Sometimes it is termed the *Kingdom of their Father*, *Mat.* 13. 43. because God appoints it to the Saints, *Luke* 22. 29. and 12. 32. and therefore Christ saith, *Mat.* 20. 23. *To sit on my right hand, and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father,*

Mat. 25. 34. *Then shall the King say to them on his right hand, come ye blessed of my father, inherit the Kingdom prepared for you, from the foundation of the world.* Acts 1. 7. *It is not for you to know the times or the seasons which the Father hath put in his own power:* For which reason it is said. 1 *Cor.* 8. 6. *Of him are all things,* and believers εἰς αὐτὸν *for* or *to him,* in the sense in which it is said, *Rom.* 11. 36. *For of him, and through him, and to him are all things; to him be glory for ever, Amen:* And concerning Christ it is said, *Phil.* 2. 8, 9, 10, 11. *Because he humbled himself and became obedient unto death, even the death of the Cross, therefore God also hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus every knee should bow, of things in Heaven and things in Earth, and things under the Earth, and that every tongue should confess that Jesus is the Lord,* (that is) *God's King, King of Kings, and Lord of Lords, at his appearance and in his Kingdom,* and this shall be) *to the glory of God the Father:* And more fully St. *Paul* expresseth it, 1 *Cor.* 15. 24, 25, 26, 27, 28.

Then

Then cometh the end when he shall have delivered up the Kingdom to God even the Father, when he shall have put down all rule and all authority and power: For he must reign till he hath put all enemies under his feet: The last enemy that shall be destroyed is death: For he hath put all things under his feet; but when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him, that God may be all in all; Whence you may observe that the term [*God*] is distinctly put for the person of the Father, in contradistinction to the Son, and that it is the Father who appoints the Kingdom to the Son, that he puts his enemies under his feet, that the Son shall deliver up the Kingdom to the Father, that the issue or end is, that God to wit the Father, may be all in all, that is, in all the management of this Kingdom from the begining to the end the Father may be glorified by the Son, and by all others to whom the Kingdom is given.

SECT. 2.

Sect. 2.

Jesus Christ is the Son of God in the sense professed in the Nicene *Creed.*

THis leads us to enquire concerning the terms [Son of God, of Man, Christ, the Lord Jesus Christ] which are the titles by which he is expressed, whose the Kingdom is said to be, and therefore we cannot rightly conceive of this Kingdom without understanding these terms: That the title *the Son of the living God*, given to *Jesus Christ the Son of Man* is a fundamental Article of the Christian Faith, is manifest from Christs approbation of *Peters* answer to Christs question to his Disciples *Matth.* 16. 13. *Whom do men say that I the Son of man am?* To which St. *Peter* answered, verse 16. *Thou art the Christ the Son of the living God*, whereto it is said *Jesus answered and said unto him, Blessed art thou* Simon Bar-Jona, *for flesh and blood hath not revealed it unto thee, but my Father which*

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is in Heaven? And again, when Jesus said to the twelve, *Will ye also go away?* Simon Peter *answered him, Lord, to whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art that Christ the Son of the living God*, John 6. 68, 69. And when the *Eunuch* said to *Philip*, Acts 8. 36. *See here is water, what doth hinder me to be Baptized? Philip* said, *If thou believest with all thine heart thou maist, and he answered and said, I believe that Jesus Christ is the Son of God*, verse 37. St. *Paul* Acts 9. 20. *preached Christ in the Synagogues at* Damascus, *that he is the Son of God.* and *John* 1. 49. Nathanael *said to Christ, Rabbi, thou art the Son of God, thou art the King of* Israel. 1 *John* 2. 22. *He is Antichrist that denieth the Father and the Son.* verse 23. *Whosoever denieth the Son, the same hath not the Father.* 1 John 4. 15. *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.* 1 John 5. 5. *Who is he that overcometh the world but he that believeth that Jesus is the Son of God?* verse 11, 12. *And this is the record that God hath given to us eternal life, and this*

life

life is in his Son: He that hath the Son hath life, he that hath not the Son hath not life.

Nevertheless there is great difference about this appellation [the Son of God] whether it import Divine Nature distinct from Humane, or Humane Nature, yet by Divine operation, not by the ordinary way of natural generation as other men are begotten, but by the supernatural operation of the Holy Ghost according to that of the Angel to *Mary*, *Luke* 1. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; Therefore also that holy thing which shall be born of thee, shall be called the Son of God.* Whence the *Samosatenians* and *Photinians* of old, so the *Socinians* in this last age deny that Jesus Christ had Being afore his conception by the Holy Ghost in the Virgins womb, but the *Arians* granting him to have a Divine Nature, say, that he was created by God the first creature out of nothing, and then that by him God the Father made all things else: In opposition to whom the Creed of the first *Nicene* Councel, as it is in *Eusebius* his Epistle to the Church of *Cæsarea* set down by Arch-

Bishop-

Bishop *Usher* in his *Diatriba de Symbolis* pag. 16. out of *Athanasius operum tom.* 2. *pag.* 48. *edit. Commelinian Socrates lib.* 1. *Hist. c.* 5. *Theodoret. lib.* 1. *c.* 12. and *Gelasius Cyricenus in Act. Concil. Nic. part* 3, *c.* 35. is thus: *We believe also in one Lord Jesus Christ born the only begotten of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, of the same substance with the Father, by whom all things were made, both the things in heaven, and the things in the earth*: In which there are these propositions included, 1. That *Jesus* Christ was before any creature was made. 2. That he was begotten of the substance of the Father, not made of nothing, as the *Arians* held. 3. That he was very God of very God, of the same substance with the Father. 4. That by him all things were made, whether in Heaven or in Earth, which propositions are proved by these Texts of Scripture.

SECT. 3.

Sect. 3.

Christ's being the Son of God in the sense of the Nicene Creed is proved from John 1. 1, 2, 3, 4, 5, 9, 10, 14, 18.

THe first Text of Holy Scripture which I shall produce to prove them is, *John* 1. 1, 2, 3, 4, 5, 9, 10, 14, 15, 18. where it is thus said, *In the begining was the Word, and the Word was with God, and the Word was God, the same was in the begining with God: All things were made by him, and without him was not made any thing that was made, in him was life and the life was the light of men: And the light shineth in darkness, and the darkness comprehended it not:* verse 9. *He was the true light which enlightneth every man that cometh into the world,* verse. 10. *He was in the world, and the world was made by him, and the world knew him not,* verse 14. *And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only*

only begotten of the Father, full of grace and truth. verſe 15. John *bare witneſs of him, and cried, ſaying, This is he of whom I ſpake, He that cometh after me is preferred before me, for he was before me.* verſe 18. *No man hath ſeen God at any time; the only begotten Son which is in the boſom of the Father, he hath declared him.* It is agreed on, that by [*the word*] is meant *Jeſus* Chriſt, as appears from *verſe* 1, 2, 29. and other paſſages in the Text; and therefore thence I argue: He who was in the beginning of the Creation with God, was God, by whom all things were made, whoſe life was the light of men, the true light inlightning every man that cometh into the world, by whom the world was made, who was made fleſh, was the only begotten of the Father, in the boſom of the Father, before *John* the Baptiſt was, before any creature was made, begotten of the ſubſtance of the Father, not made of nothing, very God of very God, of the ſame ſubſtance with the Father, by whom all things were made: But ſuch was *Jeſus* Chriſt, therefore he was, before any creature was made, begotten of the ſubſtance of the Father, not made of nothing,

thing very God of very God, of the same substance with the Father, by whom all things were made: The *minor* is almost the expres's words of the Text, the *major* is evident from the equivolence of terms, it being all one to be God in the beginning by whom all things were made, the world was made; the only begotten of the Father in his bosom before *John* Baptist as to be before any creature was made, begotten of the substance of the father, not made of nothing, very God of very God, of the same substance with the Father, by whom all things were made.

Sect. 4.

The exceptions against the proof of Christs God-head from John 1. 1. &c. *are set down.*

NEvertheless the major proposition of the argument is denied, and for a reason of the denial it is said.

1. That the scope of the Apostle is to set forth by whom the Gospel began, as appeareth by the very appellation of [*the Word*]

Word] here given to Christ in regard of his Prophetical office in publishing the Gospel.

2. That by [*in the beginning*] is not meant the creation of Heaven and earth at first, but of the preaching the Gospel and the new creation, as is meant *Mark* 1. 1. *Luke* 1. 2. *John* 6. 64. and 8. 25. and 15. 27. and 16. 4. *Acts* 11. 15. *Heb.* 2. 3. 1 *John* 1. 1. and 2. 13, 14, 24. 2 *John* 5. 6. which note a special term of beginning, which was the time of Christs preaching, in respect of which he is said to be ἀρχόμενος *beginning*, *Luke* 3. 23. to wit to preach the Gospel when he was *about thirty years of age*, not as it is translated, *began to be about thirty years of age*.

3. That he was with God in Heaven about that time, being taken up into the third Heaven, as *Paul* was, 2 *Cor.* 12. 2. and so was in *the bosom of God*, as is gathered from *John* 3. 13, 31, 32. and *John* 6. 62.

4. That he was a God as *Moses* is said to be *Exod.* 7. 1. because of the power he had to work miracles, and therefore *John* 1. 1. *the Word* is said to be θεὸς without the

the article ὁ, and should be rendred [*a God*] not [*God* or *the God.*]

5. That by [*all things made by him*] is not meant the Heaven and Earth at the first creation, but the things or persons belonging to the new creation by *Jesus Christ* expressed in these places, 2 *Cor.* 5. 17, 18, 19. *Ephes.* 2. 10. *Ephes.* 3. 9.

6. That when it is said, [*the world was made by him*] the meaning is, the Church was reformed by him, or life eternal was revealed by him, called *Heb.* 2. 5. *the world to come.*

7. That *his life was the light of men* by his preaching: or that *in him was life* upon his Resurrection, and that *this life was the light of men* by saving them, and raising them up from the dead.

8. That it should not be read *John* 1. 14. *he was made flesh*; but *the Word was flesh*, that is, a man of humane weakness after he was a man, and so not meant of his humane nature at his incarnation, but his after condition in his life.

9. That as *Isaack* is termed ὁ μονογενὴς *Heb.* 11. 17. by reason of his being *Abraham*'s Heir, and extraordinary birth; not because he was the only begotten of

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the substance of *Abraham*: So *Jesus* Christ is termed the *only begotten of the Father*, not from his peculiar generation of the substance of the Father before the Heaven and Earth were made, but for other peculiarities, 1. Because he was by peculiar operation of the Holy Ghost generated in the Virgins womb, which is the reason of this title of *the Son of God* given to Christ by the Angel himself, *Luke* 1. 35. 2. Because of his special sanctification and mission, which is the reason given by Christ himself, *John* 10. 36. 3. Because of his resurrection from the dead, which is the reason given by St. *Paul* Acts 13. 33. and therefore termed *the first begotten from*, or *of the dead*, *Col.* 1. 18. *Rev.* 1. 5. 4. Because of his singular exaltation and office, which is agreeable to what is said, *Psal.* 89. 27. and whereby he is termed *the first born among many brethren*, *Rom.* 8. 29. and by reason of his calling to the office of chief-Priest-hood that is applied to him, *Heb.* 5. 5. which is written, *Psal.* 2. 7. *Thou art my Son, this day have I begotten thee.*

10. That he was before *John Baptist*, not in him, but in power ἰσχυρότερος

mightier, or *stronger than him*, which is the word used concerning the same speech in the other three Evangelists, *Matth.* 3. 11. *Mark* 1. 7. *Luke* 3. 16.

Sect. 5.

The sense of John 1. 1, 2, 3, 4, 5, 9, 10, 14, 15, 18. *given by the Adversaries, is refelled.*

1 Reply, That *Irenæus lib.* 3. *Adv. Hereses, c.* 11. and others near the Apostles time, say, that the scope of the Evangelist *John* in writing this Gospel was to oppose the Heresies of the *Gnosticks*, *Ebion*, *Cerinthus*, *Marcion*, *Valentinus*, and such others, as whether from *Platonick* Philosophy, or other fancies, corrupted the doctrine of the God-head, made Christ a meer man, contrary to which St. *John* asserts his divinity in the beginning, and thence got the name of *the Divine*, and his Gospel to be that part of Scripture which doth most plainly deliver Theology or speech of God, and thereby as also in relating many Acts and Sermons of Christ

omitted

omitted by other Evangelists which makes a supplement to their Histories.

2. That the series of the Apostles words, the expressions compared with *Gen.* 1. 1, 2, 3, 4, 5. of [*in the beginning was the word with God, all things were made by him, the life was the light of men, the light shineth in darkness, and the darkness comprehended it not*] are so correspondent to each other, that none but will say, that at least St. *John* did allude to *Moses* his description of the first creation, and that he did use *Moses* his expressions, and therefore meant the same thing, hath been conceived not only by Christians, but also by *Aurelius* the Platonist, as *Eusebius* in his book *of Evangelical preparation, lib.* 11. *c.* 19. relates; nor is it to be slightly passed over, which *John Cameron* observes in his *answers to questions on the Epistle to the Hebrews, ch.* 1. *v.* 2. concerning Gods manner of delivering mysteries in the Old Testament, that it was to be but dusky, as in the twi-light, until the *Messias* his time, who should fully discover the things of God as the Sun, when it is risen, doth things before obscured, and that the Apostle knew Christs creating the

world in the beginning even from Gen.
For wherefore, saith he, I beseech you
should Moses (which no where else is do
in the whole Scripture) so often bring
God speaking, let this and that be made
and after it was made? For certain
God then used no speech as when he spake
the Prophets. It is but a cold answer, th
Moses did so write, that it might be sign
fied after a humane manner, that God ma
all things by his beck. For who doubts
that, or doth not indeed know, that to ma
the frame of the world God used no too
or engines? Besides, if that were the in
tent, why is not also else-where God brough
in using like speech, when he did som
great work or miracle? I do no whit doub
but John had an eye on that place, wh
he termed Christ the Word, as if he ha
said, that Christ was pointed out by thos
expressions; He said, and it was made
although obscurely indeed, as befitted tho
times, even as also obscurely mention
made of the Holy Spirit, in the same chap
ter, when Moses said, and the Spirit o
God moved upon the waters. For indeed
first view he seems to speak of some win
and so the Chaldee Paraphrast expounde
tha

that place. But because no reason can be given whence that wind should arise, or fit cause why it should move upon the waters, men might be inclined to conjecture that Moses in that place had respect to another thing. In the same manner plainly, sith no reason of so diligent and heedful an observation fit enough can be given, that God spake of each thing severally, Let it be made and it was made, there must be some mystery couched under those expressions: When therefore in the New Testament we are taught, that all things were made by Christ, let the Jews either open and explain to us that Mystery, or let them not shew themselves stiff in this matter. I confess indeed, that without the light of the Gospel, we should be hesitant here with the Jews; but sith Christ is called the Word, and said to be he by whom God made all things, no man hath any more cause of doubting left, but that Moses would intimate it by that diligent observation which the words of the Psalmist, [Psal. 33. 6. 9. By the word of the Lord were the Heavens made, and all the host of them by the breath of his mouth: He spake and it was done, besides those words

Psal. 136. 5. *to him that by wisdom* (which λόγος signifies as well as speech) *made the Heavens*, *Psal.* 148. 5. *he commanded and they were created*, did so far intimate that the *Chaldee* Paraphrast, *Isa.* 45. 12. reads; *I in my word have made the earth, and created man upon it* and *Isa.* 48. 13. *By my word I have founded the earth*, and *Philo* the *Jew* besides other sayings in his book of *allegories* shewing his inklings of his knowledge of this mystery, though dark saith, *the word* or *reason*, (for λόγος signifies both) *made the world*: These with many other allegations, which might be produced out of Jewish Writers, and others do evince, that the Evangelist means the same creation, when he saith *all things were made by him*, and the same beginning when he saith, *In the beginning was the word*, as *Moses* meant, when he said, *In the beginning God created the Heaven and the Earth.* Gen. 1. 1.

3. The sense of the words in which the force of the argument consists is according to the plain and obvious use of the words and phrases; the other for the most part without example, and so strained, as that

it may easily be perceived, they studied rather to wrest, than to interpret them; as will appear by comparing the allegations and senses on both sides given in the particulars as they are in order examined in the next Section.

4. The Adversaries acknowledge, that the intent of the Evangelist in that which is said of Christ, was to set out Christ in what he was singular, and was excellent in him: But to expound his words as they do, is to make the Evangelist deliver things common to him with others, as to say, *in the beginning was the Word*, that is, preaching the Gospel, or *in the beginning* of the preaching of the Gospel the Word Christ was, that is, had a being, that *he was with God*, that is, was known of God, is to say no more than might be said of *John Baptist*; to say he was with God to learn Mysteries is the same which St. *Paul* saith of himself, when he was rapt into Paradise, or is true of *Moses* when he conferred with God in the Mount; to say *all things were made by him*, that is, by his preaching the Gentiles were become new creatures, is no more than might be said of *Peter*, *Paul*,

and other Apoſtles; to ſay he was a God in office, that he had Divine Power to work Miracles, is to ſay no more of him than might be ſaid of *Moſes*, of the Apoſtles, nor do they or can they give any good reaſon, which may agree with the Majeſty and Wiſdom of ſo divine a writing and Writer as this of *John*, to deliver things ſo obvious in ſo obſcure Phraſes, as are not congruous to a divine Hiſtorian, when the ſame might be, and were by other Evangeliſts delivered in plainer expreſſions; nor why he ſhould prefix thoſe ſacred Aphoriſms before his Hiſtory, if they contained no Myſtery, but things eaſily perceivable by ſenſe; nor is ſuch an end, as is imagined by ſome, to ſhew that *John Baptiſt* was not the Meſſias, any thing probable to have been propounded by *John* the Evangeliſt, who wrote long after *John Baptiſt* was dead; nor could be, or was by any conceived to be the Chriſt: Such things as theſe can hardly be imputed to the Evangeliſt without ſome note of dotage.

5. To expound the words [*in the beginning was the Word*] that is, in the beginning of the preaching of the Goſpel

was the Word, that is, Christ was preaching of the Gospel, or the preaching of the Gospel was, is more like an inept tautology of a trifler, than the holy, wise saying of a Divine Writer.

6. The sense given by the Adversaries is in sundry things not true; for in the beginning of the preaching of the Gospel Christ was not with God in Heaven, as they expound, *verse* 1. 2. his being with God, but was come from Heaven, and conversed familiarly with men; nor is it true, that in the beginning of the Preaching of the Gospel (be the beginning at *John*'s beginning to preach, or Christs, or his Apostles, or the continuing of it in the daies of his flesh) all things belonging to the new Creation, the new Covenant, the reconciling the world, the preaching and propagating of the Gospel were done by him. For the many Miracles of Christ were not done in the beginning of the Preaching of the Gospel, nor was his dying for us, nor the sending his Apostles, and their impowering by the coming of the Holy Ghost to them till after his Resurrection and Ascention: Yea those men who expound the words, *John* 1. 3. *All*

things

things were done by him of divine and marvelous works, yet many divine marvelous works, as, the opening of the Heavens, the descent of the Spirit in the form of a Dove, the transfiguration and glory in the Mount, the rending the veil of the Temple, the Earthquake, cleaving the Rocks, opening the Graves, darkening of the Sun at his death, his Resurrection from the dead, they deny to have been done by Christ or the concurrence of his power or operation; nor is it true in their sense, that without him was nothing done that was done; For in the business of the preaching of the Gospel afore Christs manifestation to *Israel*, *John* did preach and Baptize, and in the working of Miracles there were some that *did cast out devils in Christs name, who followed not Christ*, *Luk.* 9.49. Nor is it true, that in their sense the world was made by Christ, that is the Gentiles reconciled by Christs Preaching or the world reformed; for that was done by the Apostles after his Ascention: And if it be said, that after Christs Ascention *all things were done by him, that the world was made by him*, that was not *in the beginning*, in which they say, *he was*

the

the Word, that is, did preach the Gospel, *was a God*, that is, did work Miracles, *was with God*, that is, was taken up into heaven, and therefore the making of all things, *John* 1. 3. cannot be understood according to their own exposition of [*in the beginning*] of Christs care in ordering and moderating all things belonging to his Church after his ascention, nor had any more been said of him as then done than may be said now, which is contrary to the adversaries grant, that some more than ordinary remarkable things is related of Christ by St. *John* in the first verses of his Gospel: Whence may be justly inferred that the Exposition given by them neither is consistent with the truth of things, nor the Evangelists words, nor their own sayings.

Sect. 6.

The reasons of the Adversaries Exposition of John 1. 1, *&c. are shewed to be insufficient.*

But besides other absurdities, which are in the Exposition of the Adversaries,

rigs, the reasons they give are mistaken and insufficient for what they produce them; For in the first there is a great mistake, as if the Evangelist used the term [*Word*] to intimate by whom the Preaching of the Gospel began; For Christ is not termed ὁ λόγος, which we translate [*the Word*] because he was Gods Messenger to declare Gods mind to us in the Gospel; the term [*Word*] is not fit to expresse a deputy, but the term [Ambassador, Legate] but because it signifies Reason, and Wisdom, and therefore fitly expresseth Christ, who was the Wisdom of God, by whom he made all things at the beginning of the Creation, *Psal.* 136. 5. *Prov.* 3. 19. with whom *he was when he prepared the Heavens*, *Prov.* 8. 27. to which the Evangelist alludes, when he saith, *John* 1. 2. *the same was in the beginning with God*, and the Authour of the Book of Wisdom, *ch.* 9. 2. alluding to that, *Gen.* 1. 26. *Let us make man in our Image*, saith *who hast framed man in thy Wisdom*, or, because all things are said to be made by the Word of God, as in the places before alledged, *Psal.* 33. 6. 9. *Psal.* 148. 5. alluding without doubt to the expres-

sions,

sions, *Gen.* 1, 3, 6, 9, 11, 14, 20, 24, 26, 28. and accordingly the holy Writers in the New Testament, expresse the first Creation, as done by the Word of God. St. *Paul* 2 *Cor.* 4. 6. *God who commanded the light to shine out of darkness.* Heb. 11. 3. *Through faith we understand that the worlds were framed by the Word of God.* 2 Pet. 3. 5. *For this they willingly are ignorant of, that by the Word of God,* τῷ τοῦ Θεοῦ λόγῳ *the heavens were of old, and the Earth standing out of the water, and in the water,* or as it may be read, *consisting of water, and by water;* for which reason the *Chaldee* Paraphrast in abundance of places, especially where Gods creating of Heaven and Earth is signified, useth this expression, *I have done it by my Word,* as *Isa.* 45. 12. and 48. 13. *Hos.* 1. 7. whence it is apparent that St. *John* used the term ὁ λόγος, *the Word* as a title known to the Jews, answering to the *Chaldee,* מימר; and that, as *Heinsius Arist. sac. exercit. in nov. c.* 3. observes, *it undoubtedly comes from the East, not from the Greeks,* and that by reason of his relating Gods acts, especially the Creation, as done by *the Word,*

Word, it is not given by the Evangelist to Christ, to signifie his preaching of the Gospel, but his creation of the World at first, and consequently to be understood of his Divine Nature, in which he created all things in the beginning of the world; nor doth the speech, 1 *John* 1. 1, 2. that *what was from the beginning which he and other Apostles had seen with their eyes, and their hands handled of the Word of Life*, prove, that the term [*Word of Life*] imports only Christs humane nature, or that he is so termed from preaching the Gospel: For it is not said, that they handled or saw the Word of life, but *they heard, saw, handled*, περὶ τοῦ λόγου τῆς ζωῆς *concerning the Word of life*, that is as verse 2. *And the life was manifested and we have seen, and witness, and shew unto you that eternal life which was with the Father, and was manifested unto us*, that is, as is expressed, 1 *Tim.* 3. 16. *God was manifested in the flesh*; so that what they heard, saw, handled, concerning the Word of Life, or Divine Nature was manifested in the flesh by his words of command to unclean Spirits to depart, to the Winds and Seas to be still,

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by his Miracles which they saw, felt, tasted, *whereby he manifested his glory*, Joh. 1. 14. and 2. 11. and 11. 40. whence Christ argues, *John* 10. 37, 38. *If I do not the works of my Father believe me not, But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him.* John 14. 10, 11. *The words that I speak unto you I speak not of my self, but the Father that dwelleth in me, he doth the works: Believe me that I am in the Father and the Father in me; or else believe me for the very works sake*; nor is Christ described, *Rev.* 19. 13. where he is called [*the Word of God*] as a Prophet to shew that the title [*Word of God*] imported his preaching, but as a Warriour to shew his power; not as the Essay on *Rev.* 19. 13. *Because he came immediately from the Divine Majesty in Heaven to publish the Gospel to the world, and had full power to do whatsoever miracles he pleased.*

2. It is true that [*in the beginning*] is wont to be restrained to the matter in hand, nor is it denied but that in many of the places alledged in the second exception

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tion [*in the beginning*] is meant of the preaching of Christ, nor is it material in this point, whether [*beginning*] *Luke* 3. 23. be referred to Christs age, or the preaching of the Gospel, though the latter be lesse probable, because then when Christ was Baptized of *John* he had not begun to preach the Gospel till after his temptation in the Wilderness. But the thing to be proved is, that the preaching of the Gospel is the matter in hand, *Joh.* 1. 1, 2. The word [*the beginning*] is used *John* 8. 44. 1 *John* 3. 8. *Mat.* 19. 4, 8. and 24. 21. *Mark.* 10. 6. and 13. 19. *Heb.* 1. 10. 2 *Pet.* 3. 4. for the beginning of the Creation, and the very expressions, *John* 1. 1, 2, 3, 4, 5, 10. and other evidences before alledged shew it, answers to בראשית *Gen.* 1. 1. *Gr.* ἐν ἀρχῇ, as *John* 1. 1. and in both places are delivered with the like agreeableness to Gods Majesty in creating, that even as *Longinus* the Philosopher magnified *Moses* his description of the Creation, so *Franciscus Junius* that eminent Divine was taken with the reading of *John* 1. 1. *&c.* and from his inclinations to Atheism was by it brought to the knowledge of Christ,

as

as he relates in the narration of his own life. As for the sense the Adversaries give, *In the beginning was the Word*, that is, *in the beginning of the Gospel was the Word*, that is, *the man Christ Jesus called the Word, in that he was the immediate Interpreter of God, by whom he revealed his counsel touching our salvation, as we are wont to disclose our secrets by our words, which reason*, it is said, *may not obscurely be collected from the* 18. v. *of the same chapter, and the Word was with God, being taken up into Heaven, that so he might talk with God, and be indeed his Word, or the immediate Interpreter of his Will, and receive the most certain and absolute knowledge of the Kingdom of Heaven which he was to propound to men*, it hath no colour from the Text; For neither is it said, *in the beginning of the Gospel*, nor the appellation of [*the Word*] is given to Christ *in regard of his Prophetical Office*, nor is it said in *the beginning the Word was preaching*, but simply *was*, noting his existence, not his acting; nor will the order of the Apostles Propositions consist with the sense they give, for then St. *John* should have said thus: In the beginning the Word was with God, and after he had been with God, he came down from

Heaven and was *the Word*, that is, preached the Gospel, and then *he was a God, as being endued with divine Power and Empire*, to cast out Devils, and to do great works, as *Moses* did; whereas the first thing he sets down in the being of Christ in the beginning, and then his being with God, and his being God, and the making of all things by him, which can be applied in this order to no beginning, but that of the Creation, and therefore [*in the beginning*] must be understood of the first Creation of all things, and not of the publishing the Gospel, as they would have it.

3. This consideration also overthrows their sense of the words [*was with God*] *of his being taken up into Heaven, that so he might talk with God, and be indeed his Word.* For if it were meant of his taking up into Heaven in a humane body (as 2 *Cor.* 12. 2. is said of *Paul*) then it should have been put first, whereas it is the second and fourth Proposition, *John* 1. 1, 2. and being repeated, v. 2. and then it following, verse 3. *all things were made by him, and without him not one thing was made that was made*, it plainly shews that the meaning is, that he was with God in the work of Creation of the Heaven and Earth,

so

so as that all things were made by him as the Son of God, or God with the Father: As for the words, verse 18. of his *being in the bosom of his Father*, they do not shew his *receiving instructions from God*, as a Messenger, taken up into Heaven, that he might be sent down again to deliver his Message perfectly and amply, but the love and intimacy and nearness to his Father, in that he was his only begotten Son, and therefore was perfectly acquainted with him, and his mind: And it seems to me that the Evangelist alluded, *John* 1. 1, 2, 18. to the passages which are *Prov.* 8. 29, 30. *When he gave to the Sea his decree, that the waters should not passe his commandement, when he appointed the foundations of the Earth, then I was by him as one brought up with him*, (Hebr. אָמוֹן *a Foster Child*, *Aquila*, τιθηνουμένη *nursed* as a Child in the bosom) *and I was daily his delight, rejoycing alwaies before him*, which is the opinion of *Grotius annot. ad Jo.* 1. 1. *Prov.* 8. 27. and many others, and shews, that the being in the bosom was not as a Servant to be imployed, but as a Son, in whom he delighted, as is said, *Matth.* 3. 17. and 17. 5. As for that which hath been immagined concerning the meaning of the

words, *The Word was with God*, *John* 1. 1, 2. as if it were thus, *He was known to God, though unknown to men till he was manifested by* John, as it is partly false, sith he was known to *Mary* his Mother, *Zecharias*, *Elizabeth*, *Simeon*, *Anna*, *Joseph*, to the Wise men of the East, *as the Son of God*, *King of the Jews*, *a horn of Salvation out of the house of* David, *the Lord*, *the rising from on high*, *the light of the Gentiles*, *the glory of the people Israel*, *the Lords Christ*, as may be perceived by reading *Luke* 1. and 2. ch. *Mat.* 1. and 2. so is it frivolous, as being without any example of such use of the expressions, and contrary to the use of the phrase, which still notes presence of being, or subsistance, or cohabitation, as *Mat.* 13. 55, 56. *Mark* 6. 3. and 9. 19. *Luke* 9. 41. 1 *Cor.* 16. 6. &c. and signifies *Jeh.* 1. 1, 2. his being with God in the beginning of the Creation, as παρὰ σοὶ *with thee*, *Joh.* 17. 5. ἥμην παρ' αὐτῷ, *Prov.* 8. 30. which the Chaldee Paraphrast reads, *at his side*, and *Exod.* 20. 19. *Let not the Lord speak with us by the Word which is before the Lord*, and the *Wisdom of Solomon* as it is stiled, ch. 9. 9. saith thus: *And wisdom was with thee which knoweth thy works, and was present*

when

when thou madest the world, where the translators in the margin not unfitly place *Prov.* 8. 22. *Joh.* 1. 1, 2, 3, 10. as parallel Texts to shew the presence and co-operation of the Word in the making of the World; which shew the Jews had some inkling of the Words subsistence at the Creation, though the writing be Apocryphal, nor doth his *being with the Father John* 1. 1, 2. signifie objective presence, but essential.

As for the device of Christs being taken up into heaven in his humane body, as it is a late invention, so it is improbable, sith no certain time or other circumstance is expressed in the Evangelists, in which it should be, which in so remarkable a thing it's not likely would have been omitted any more than in *Paul's* narration of himself, 2 *Cor.* 12. 2. if such an ascention had been; nor is the reason given that *he should be taken up to Heaven that he might talk with God, and receive the most certain and absolute knowledge of the Kingdom of Heaven, which he was to propose to men*, probable, sith another reason is given of his knowledge, *John.* 3. 34. *For he whom God hath sent, speaketh the words of God: For God giveth not the Spirit by measure to him*; nor is he any where said to go from the

Earth, and to return thither; and when Christ speaks of his going to Heaven, he saith, *Luke 24. 26. Ought not Christ to suffer these things, and to enter into his glory?* Which intimates his going to Heaven, to have followed his sufferings, and *Heb.* 9. 12. the Author of that Epistle saith, *By his own blood he entred in once into the holy place*, ἐφάπαξ whether it be read *once*, or for *once*, or at *once*, it notes but one time entring into heaven with his blood, as his offering was but once, *Heb.* 10. 10. and not often as the High-Priest *Aaronical* did. As for what is alledged, [that *John* 6. 38, 46, 51, 62. *Christ affirmeth that he came down from Heaven, and had seen God, and that he was the living bread which came down from Heaven, whereof whosoever did eat should live for ever; so the bread which he would give was his flesh, which he would give for the life of the world: And afterwards asketh the Jews, what if they should see the Son of man ascending up where he was before? namely, before he began to preach the Gospel, as he himself intimateth,* John 8. 42. *Where he saith, if God were your Father, you would love me, for I went out from God, and came: for neither came I of my self, but he sent me.*

And

And *John* 16. 28. *Where he saith, I came out from the Father, and came into the world: Again (or rather on the contrary) I leave the world, and go to the Father: which going forth from the Father, every one may easily perceive, by the opposition of the following clause, is meant of a local procession of Christ from* God, *and that before the discharge of his Embassy: for to come, or to come into the world signifieth to treat with men in the name of God, and to perform a publick Office among men*, See *John* 1. 15. 27, 30. and *John* 1. 5, 20. *Mat.* 11. 3, 18, 19. *Joh.* 17. 18. compared with chap. 16. 21. and chap. 18. 37.] it evinceth not a bodily ascent into Heaven of Christ to learn of God afore his publishing the Gospel, For it is not said whither he ascended before, but *was before*, which notes presence there, but not local motion; nor is it said in his humane body; though it be said, *the Son of man was there before*; yet this may be understood by the figure of communication of properties very frequent in speeches of Christ, according to his Divine Nature; nor is he said to be there before his preaching the Gospel, restraining the time to it; it may be meant of his being in Heaven afore the World was, as

it is said, *John* 17. 5. nor is it said, Christs flesh came from heaven, or that he came from Heaven by local motion, or saw God by his eyes of flesh; his coming and seeing God, may be understood of his Divine Nature in respect of which he was of Heavenly Original, though his being bread be meant of his flesh and humane nature in which he suffered, and his *coming out from God, and coming* John 8. 42. is expounded of his receiving commission from God, as the words shew, *neither came I of my self*, that is, I have not taken upon me this Office, I now administer of mine own motion only, *but he sent me*; nor is *coming out from the Father* necessarily understood, of coming out from the Father, and coming into the world by local procession; but the coming out from the Father may be meant of receiving commission from his Father, or his original being, and his coming into the world either of his humane birth, or as the allegation expresseth it, *his treating with men in the Name of God, and performing a publick office among men*, unto one of which, the Texts produced lead us, and not to the sense of local procession in his humane body, nor doth the opposition prove it, for the sense may be right thus: *I came out from*

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the Father by generation, and taking my commission from him, *and came into the world* by humane birth, or as it is, *John* 12. 46. *A light into the world* by my preaching the Gospel, *and again, or on the contrary, I leave the world by death*, or removing from the Earth, and *go* by my bodily ascent *to the Father*: As for *John* 3. 13. neither is the *coming down from Heaven*, nor *his being in Heaven* necessarily understood of removal from Earth to Heaven, and back again by bodily motion, but may be meant of his being in Heaven in his Divine nature, and coming down from Heaven by being made flesh, or receiving his commission from God, in respect of one or both of which he is said, *verse* 31. to *come from Heaven, from above*, in opposition to being of the Earth by humane generation, or authority. And *verse* 32. he is said to have *seen and heard* by his intimacy with his Father, and the communication of the Spirit, *verse* 34. not by his bodily eyes or ears upon a supposed personal humane presence and conference with God in Heaven.

4. The Apellation of *God* given to the *Word*, Joh. 1. 1. is not from his Office as altogether Divine, as being above Prophets, whose Office, if compared with Christs, was humane;

humane; For *Moses* was a Prophet of whom God said, *Numb.* 12. 8. *With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold*: and St. *Paul* was *rapt into the third Heaven, and heard words unspeakable*, 2 *Cor.* 12. 4. and yet neither of them termed God; yea, St. *Paul* abhorred it with indignation, *Acts* 14. 11, 15. such persons may be θεοὶ Divine men, not θεοὶ Gods: nor is the *Word* termed *God*, as endued with Divine Power: For then *Moses* might be so termed, for he was a Prophet endued with Divine Power and Empire, so as to controul *Pharaoh* and to work Miracles: But *Moses* is not termed God, though God said to him, *I have made thee a God to Pharaoh*, *Exod.* 7. 1. *and thou shalt be to Aaron* לאלהים *for* or *instead of God*, that is, as a Prince or Master to command or direct him, *Exod.* 4. 16. But the *Word*, it's said, *Iohn* 1. 1. *was God* absolutely, noting what he was in himself, not relatively what he was to another, shewing what he was in nature and power, not what he was designed for, or what his imployment or work should be, or what he was in Office, no whit expressing from whom, to whom, for what he was sent,

ſent, or what he did, but what he was: And his *being* God is ſaid to be *in the beginning*, not in the progreſs of his preaching in which he did Miracles; nor after his Reſurrection when *all Power was given him in Heaven and in Earth*, *Mat.* 28. 18. nor after his aſcention, when *he was exalted by the right hand of God*, *Acts* 2. 33. *God made him both Lord and Chriſt*, *verſe* 36. But in the beginning of the Creation, when he made all things, and therefore was God the Creatour, as the Authour to the *Hebrews* ch. 3. 4. aſſerts, *He that built, or framed all things is God*: where it may be obſerved, that Θεὸς *God* is put without the article ὁ, and yet by *God* is there meant not a ſubſtituted God by Office, but God the Creatour, and *John* 1. 6, 12, 13, 18. and in a great number of other places it is likewiſe uſed; and therefore notwithſtanding this exception *the Word* is to be believed to have been God Creatour, *very God of very God* in the beginning of the Creation at firſt, as *v.* 3. is aſſerted.

5. That the *making of all things by the Word* is not meant of the new Creation is proved before Sect. 13. and that the words ἐγένετο and γέγονε

Pſal. 148. 5. αὐτὸς εἶπε καὶ ἐγενήθησαν.

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used *John* 1. 3, 10. translated by us made, are used of the first Creation is manifest from the use, *Heb.* 4. 3. and 11. 3. 1 *Cor.* 15. 45. as *Gen.* 2. 7. and *Gen.* 1. 3, 6, 9, 11, 14, 15, 20, 24. and 2. 4. and therefore the creation of *all things of the world* at first, is fitly expressed by those words, *John* 1. 3, 10. and so the universal Creation at first ascribed to the *Word*: Nor is it any deminution to Christ, that it is said, *all things were made by him, and without him was nothing made which was made*, and *the world was made by him.* For the expressions *by him*, and *without him* do not note always an instrument, even *Rom.* 11. 36. It is said, *all things are of him, and by him, and for him, who is the Lord, to whom glory belongs for ever*, but shews the order and co-operation of the Father and the Word in the Creation. As for the passage, 2 *Cor.* 5. 17. it is granted to be meant of the new state of things by Christs reconciling the world to God, *ver.* 18. but it is not like the words, *John* 1. 3, 10. where *all things are said to be made* not *made new* by him, and *old things past away*, and *all things* are said *to be made by him in the beginning*; Whereas *the making all things new by reconciling the World to God*,

wh

was by Christs *being made sin for them*, ver. 21. by his death, and therefore not in the beginning of his preaching the Gospel, and therefore cannot be meant of the same creation, *Ephes.* 2. 10. The *Ephesians* are said *to be created in Christ Jesus unto good works*, not by Christ Jesus, but to be *Gods Work*. The words *Ephes.* 3. 9. may be more rightly understood of the first Creation, in which Christ was co-worker, which the words *from the beginning of the world* seem to intimate; however they are not like *John* 1. 3. in expressions, and therefore evince not, that they are to be both understood of the same thing.

6. The term κόσμος can signifie no other than either the frame of Heaven and Earth, or the Inhabitants in it, as *John* 17. 5, 17. *John* 1. 9, 29. and 3. 16. and many more places, and ἐγένετο can have no other signification, than *was made* by him, at the first creation. For *the World was made by him* afore *he was in it*, and *it knew him not*, it being put as an aggravation of their perverseness, that the world that was made by him, knew him not, which can be verified of no time, but the first creation; which is confirmed by the two next verses: For *verse 9. Coming into the World* is meant, of appearing among

mong men, whether by birth or other manifestation, and therefore *the world* must signifie verse 9. the Earth or Men, and so, verse 10. which is apparent in that, when it is said, *the world knew him not*, it must be expounded, men knew him not, and the words following, *he came unto his own, and his own received him not*, verse 11. must be understood of men, whether *his own* be meant of men simply, or men that he had special relation to as Country men, or Kinsmen. And for the word ἐγένετο which we translate [*was made*] as here put, it never signifies any other thing than was, or was made, or was begotten, not revealing, preaching, or renewing. Nor does the Word [κόσμος *the World*] signifie, being put without any further addition or expression, heaven, immortality, or eternal life. The place Rom. 4. 13. that *Abraham* should *be heir of the World*, if meant of his own natural posterity inheriting, is to be conceived meant of the promised Land; if of Christ, of the Empire of the world, as Psal. 2. 8. is foretold; if of his seed by Faith, to be co-heirs with Christ, Rom. 8. 17. if (as it is most likely from the connexion with the 11th. and 12th. verse) of the world of Believers Jews and

and Gentiles of whom he is Father, ſtill it is meant of mens perſons, not their meer ſtate and condition, *Heb.* 10. 5. *the coming into the world*, is coming among men, and that to offer himſelf in Sacrifice, and *the preparing of his body* is not making it immortal, but fitting it for death, as *verſe* 10, 12. do plainly ſhew; Neither of the places, *Heb.* 2. 5. or 6. 5. have the word tranſlated *World*, *John* 1. 10. in the one the word is οἰκουμένη oppoſed to ἔρημος *deſart*, in the other αἰών, and notes the courſe of time, place, or generation future; neither the ſtate it ſelf of eternal life, which is diſtinct from the world to come, *Luke* 18. 30. and cannot be meant of the world made by Chriſt, *John* 1. 10. which is not future, but was exiſtent when Chriſt was in it. For the ſame reaſons, by *the world made by* Chriſt, cannot be meant the Church reformed by him; For if by *the world* be elſewhere meant the Church of the Elect, or world of Believers reconciled to God (as is conceived to be meant, *John* 6. 51. 2 *Cor.* 5. 19, *&c.*) yet here it cannot be meant, becauſe it is ſaid, *the world knew him not*, *received him not*, even that *world which was made by him*; but the Church of the Elect, or, Believers reconciled

cled to God, knew him, and received him;
Nor doth any where the word [*was made*]
put as here, signifie was renewed, enlightned,
reformed; nor if it were so used, could it be
here, sith *the world knew him not*, nor *re-*
ceived him, which is said to *be made by him*:
And to say that the meaning is, *the world was*
made by him, that is, the world was so far
as concerned his action, as much as in him
lay, enlightned, renewed, reformed, though
not in the event, so as to note Christs study
and endeavour, not the effect, is without
all example; sith the word ἐγένετο doth note
being, and effect of the thing, not intention
or action of the agent, and so the Church of
Elect would be no more made by him than o-
thers, and it would be clean contrary to the
Apostles intention to shew the event of his be-
ing in the world, that notwithstanding the
world was made by him, yet they were so
averse from him, as not to know him, and so
perverse as not to receive him; understanding
Synecdochically, the greater part (as 2 *Pet.* 2. 5.
and elsewhere *the world* is put for the multi-
tude, or greatest part) distinct from them that
received him, *verse* 12, 13.

7. *The life* which is said *was in the Word*,
was in him in the beginning, not restored to

him

him at his Reſurrection, and it is ſaid *was in him*, not as *John* 11. 25. and 14. 6. he was *the life* cauſally and relatively to others, but *in him*, that is in himſelf, and ſo notes what he had in reſpect of his Eſſence, and natural Being, not by his Office, or communicated Power in that reſpect. And when it is ſaid, *the life was the light of men*, it is not ſaid, the life ſhall be the light of men, but was ſo in the beginning; Nor is it ſaid, it was the light of men as dead or fallen, but *of men* ſimply as men, and ſo cannot be underſtood of the light infuſed by regeneration, or reſtored by raiſing from the dead, but communicated by Creation, and notes the natural light of reaſon and underſtanding wherewith Chriſt *inlightens every man which cometh into the World*, verſe 9. of which more may be ſeen in my Book of *The true old Light exalted, Serm.* 1. on *Joh.* 1. 9. Nor is it to the contrary, that *ver.* 5. it is ſaid, *and the light ſhineth in the darkneſs, and the darkneſs comprehended it not*: For taking *the ſhining* by enallage of tenſe (as it muſt be, whether it be meant of ſhining by creation or Preaching) for the time paſt, and the ſenſe be, *and the light ſhined in the darkneſs*; it may be meant of the beginning

of the Creation alluſively to *Gen.* 1. 1, 2, 3, 4, 5. and in the ſenſe of the Apoſtle, 2 *Cor.* 4. 6. *God ſpake*, to wit, by the Word, *that the light ſhould ſhine out of darkneſs, and the darkneſs did not comprehend it*; or if the ſenſe be, Chriſt the true light when he came into the world, ſhined among dark men, and they did not comprehend him, or his Doctrine which he taught; it proves not that *verſe* 4. is not meant of Chriſts life by nature, and his life being the light of men, by creation of them with underſtanding in the beginning. For as *ver.* 9, 10, 11. the ſtupidity and perverſneſs of men is ſhewed, that notwithſtanding Chriſt made the world, and enlightens all men, yet when he was in the world, and preached to them, they knew not, nor received him; ſo in like manner, *v.* 4. 5. to the ſame purpoſe with good congruity of ſenſe and reaſon the Evangeliſt, to ſhew the great alienation of men from their Creatour, ſaith, that though in the Word was life in the beginning, and his life was the cauſe of mens natural light in the creation of *Adam*, and *Eve* the Mother of all living, yet when he the true light ſhined by his preaching among men, who were by ſin and ignorance in darkneſs, and the ſhadow of death, the

dark

dark Spirits of men did not comprehend, understand, and receive him and his Doctrine.

8. That *Flesh* is as much as a man simply as man, is obvious out of many passages in holy Scripture, and particularly, *John* 17. 2, *&c.* and that it notes Christs humane nature or humane body as such is manifest from *John* 6. 51, 52, 53, 54, 55, 56, *&c.* and that ἐγένετο is to be rendred *was made*, as *John* 1. 3, 10. and the sense, as in *Rom.* 1. 3. *Gal.* 4. 4. *Heb.* 2. 14. and such places, is, that he was incarnate or made a man, and that this was a voluntary act in taking a humane nature, not a part of his sufferings is manifest from what is added, *he was made flesh, and dwelt among us*, which notes an act of his will or choice, and imports his assumption of a humane body, that it might be an everlasting habitation for his Divine Majesty, and therein converse with man; And that he was made flesh, not under the notion of weakness but humane nature, is evident from the words following, *and we beheld his glory, the glory as of the only begotten of the Father*, which shews that in his flesh, *which he was made*, his glory, that is, his Divine Majesty was beheld in the great works he did in his humane body, and that

he dwelt in or among us, full of grace & truth; which ſhew [*that he was made fleſh*] notes not his weakneſs but humane Nature having Power and Excellency. Adde hereto that the Being of the Word was expreſſed before, *John* 1. 2, 3, 4, 9, 10. by ἦν *he was*, therefore ἐγένετο, *verſe* 14. muſt be meant of his being made a man beſides his being the Word. And to ſay the Word, who was a man, was a man; had been to trifle, to ſay nothing but what might be ſaid of every man; yea, and that which was diſcernable by ſenſe, and ſo needleſs to be teſtified by *John*, who intended to expreſs Divine Myſteries concerning Chriſt in things that were ſingular and excellent, and could be known but by revelation from God: and this reaſon overthrows this ſenſe, the Word that is the Interpreter of Gods Will, was fleſh, that is, a man of infirmities; for then no more had been ſaid of him, than might have been ſaid of *John Baptiſt*, and other prophets; The ſenſe then muſt be this and no other, *The Word which was in the beginning, was with God, was God, by whom all things were made, and without whom nothing was made that was made, in whom was life, and the life was the light of men, enlightning every man that cometh*

cometh into the world, by whom the world was made, was in the fulneſs of time made a man in a humane body having his Divine Majeſty dwelling in him full of Grace and Truth, ſo that we beheld his Glory in his Miracles, his Grace and Truth in his Holy and Wiſe Doctrine ſuch as manifeſted him to be the only begotten of the Father.

9. The terms, *John* 1. 15. *the only begotten of the Father*, verſe 18. *the only begotten which is in the boſom of the Father*, muſt be underſtood of Generation, before the World was made, of the ſubſtance of the Father. For the term notes Generation, and ſo ſubſiſtence from his Subſtance, not Creation out of nothing, or created matter as *Adam*, nor can he be ſaid to be *the only begotten Son of the Father*, from his peculiar forming as man, expreſſed *Luke* 1. 35. for *Adam* who was formed without the help of man, and called *the Son of God*, *Luke* 3. 38. was ſo, as much the only begotten Son of God, as the Word, or Jeſus Chriſt. Nor is he ſaid to be *the only begotten of the Father* by reaſon of his peculiar love: for the peculiar love is from his peculiar Sonſhip, not that the form or cauſe of it: nor is he ſaid to be *the Son of God* by regeneration, as they that

believe in Christ are the Sons of God, *John* 1. 13. for so many are Sons of God; nor from his peculiar mission, resurrection or exaltation. For though these proved him the only begotten of the Father as evidences thereof, yet not as causes of his Son-ship. But he is intituled the only begotten Son of the Father from his proper generation and Sonship, whence he is stiled *his Son*, *Rom.* 8. 3. *his own proper Son*, *verse* 32. not adopted but natural, otherwise *Adam* might be from his original as well stiled his own proper Son. That Christ Jesus is in respect of his natural generation, before the world was, the only begotten Son of God may be evinced, 1. From *Mat.* 16. 13, 16, 17. Christ asking, *whom do men say that I the Son of man am*, it being answered, *verse* 14. *Some say* John *the Baptist*, *others* Elias, *others* Jeremias, *or one of the Prophets*; our Lord Christ further presseth them to tell him, *whom they said him to be*, verse 15. plainly intimating, that these opinions of him were short of what they were to esteem him, whereupon *Simon Peter answered and said*, verse 16. *Thou art the Christ the Son of the living God*, to whom Christ replies, *verse* 17. *Blessed art thou* Simon Bar-Jona, *for flesh and blood hath*

not

not revealed it to thee, but my Father which is in the Heavens. which plainly ſhews, 1. that the confeſſing him to be the Son of God, was more than to be the Son of Man, *John Baptiſt*, *Elias*, *Jeremiah* or one of the Prophets. 2. That this being the Son of God, was ſuch a thing as was not to be revealed by fleſh and blood, but by his Father in Heaven, therefore it was not his being Gods Son, by the ſupernatural conception of the bleſſed Virgin, for that ſhe could tell, both by her own knowledge of her Virginity, and the Angels revelation; nor by ſpecial miſſion, for that had been, but as one of the Prophets, as *Moſes*, and had been diſcernable by fleſh and blood upon the ſight of his great works, to which he often appealed, as demonſtrating him to be ſent of his Father as the Meſſiah, *John* 14. 10, 11. nor as Mediatour only; for then there had been no more acknowledged by *Peters* confeſſing him to be *the Son of the living God*, than by confeſſing him to be *the Chriſt*, therefore he was the Son of the living God by generation of his Fathers Subſtance before the world was, which his Father onely could reveal. 2. This is further proved from theſe Texts of Scripture which make it the demonſtration

of the greateſt *love of God in giving his only begotten Son*, John 3. 16. *not ſparing his own Son, but giving him up for us all*, *Rom.* 8. 32. But this had not been ſuch a commendation of his love, if Chriſt had been only a ſupernaturally conceived man ſpecially commiſſionated as Mediatour, if he had not been the Son of God by generation before the world was, of his Fathers ſubſtance, it had not been more than the not ſparing holy Angels but giving them for us; therefore he muſt be the Son of God, by ſuch generation of the Fathers ſubſtance, as he had before the world was. 3. *Heb.* 3. 4, 5, 6. our Lord Chriſt is preferred before *Moſes*, as being a *Son over his own houſe*, and *this houſe built by himſelf, who built all things*, and therefore God, whereas *Moſes was but faithful as a Servant in Gods houſe*, not his own, therefore Chriſt is the Son of God, as he is God with his Father, building or framing all things, and conſequently the Son of God by generation of his Fathers ſubſtance, before the World was. 4. It is ſaid *Heb.* 5. 8. *Though he were a Son, yet learned he obedience by the things which he ſuffered*, which ſhewed a ſingular demiſſion of himſelf in his obedience; but if he had been only

ly a Son by creation as the Angels, or as a meer man, by supernatural conception in the Virgins womb, there had been no such demission of himself by agreement or accord as here, and *Heb.* 10. 7. is set forth; his subjection had not been free but necessary as being Gods creature, if he had not been the Son of God by natural generation of his substance before the world was. If he had been the Son of God, only as sent by God, to be Mediatour, there had been a tautology, to say, although he was sent by God to be Mediatour, yet he did obey as Mediatour, and being *consecrated or perfected became Authour of salvation to them that obey him*; which is as if he had said, though he were Mediatour, yet he was Mediatour, which had been nugatory.

As for that which is chiefly objected, that the reason of this title [*the Son of God*] given to Christ is from the peculiar Generation he had by the operation of the holy Ghost: Besides that which is already said, that such a forming was of *Adam* at first, who was not the Son of God in that singular manner that Christ was, and if there were no other reason of his being the Son of God, but this, he should be termed peculiarly the Son of the

Spirit

Spirit, whereas he is ſtiled the only begotten of the Father, it is ſaid, *that holy thing which ſhall be born of thee*, intimates that what ſhould be born of her was holy, and had being before that birth of the Virgin, and that his being called the *Son of God*, was not for that as the cauſe, at leaſt not the ſole cauſe, and that his being called the Son of God, was a conſequent of being *that holy thing*, *God with us*, as it is *Mat.* 1. 23. The other Texts, *John* 10. 36. *Acts* 13. 33. *Heb.* 5. 5. *&c.* do only prove, that his ſingular miſſion, reſurrection, and Prieſt-hood demonſtrated him to be the Son of God, not made him ſuch; for then he had not been the Son of God before theſe; whereas the Angels words ſhew, *Luke* 1. 35. and the Adverſaries yeild, he was the Son of God from his Generation and Birth of the bleſſed Virgin.

10. It is true the ſpeech *John* 1. 15, 27, 30. ἔμπροσθέν μου γέγονεν being tranſlated, *is prefered before me*, may be well conceived to be the ſame, or to anſwer to that which is *Mat.* 3. 11. *Mark* 1. 7. *Luke* 3. 16. ἰσχυρότερός μου ἐστὶν, is *ſtronger than I*, or is more prevalent, or more powerful than I: But the words, ὅτι πρῶτός μου ἦν, *for he was before*

before me, must note priority of time: For 1. The word ἦν *was*, notes his actual existence, what he was in Being, not what he was to be in Gods Intention. 2. Though πρῶτος *first*, note not only priority of order, but also of rule and power, and is sometimes as much as the chief, yet it cannot be so meant, *John* 1. 15, 27, 30. For 1. That was before expressed by ἔμπροσθεν μου γέγονεν, rendred well, *was preferred before me*, noting chiefdom, preheminence or power, and therefore must note something distinct from it, otherwise it would be a trifling tautology, and therefore it must be understood of priority of Essence, in duration and excellency of being before him, which alone may well be conceived as the cause of his prælation. 2. If Christ had not being before *John Baptist*, it could not be well said as it is, v. 16. by him including himself, *And of his fulness we all have received, and grace for grace*, sith *John* had his being as man before Christ, and *was filled with the Holy Ghost from his mothers womb*, Luke. 1. 15.

Isa. 43. 10. ἔμπροσθέν μου notes priority of duration.

SECT. 7.

Sect. 7.

Christs Generation before the world was, is proved from John. 8. 58.

CHrists being the Son of God afore his incarnation is proved from his words, *John* 8. 58. *verily, verily I say unto you, Before Abraham was I am.* The occasion of which words was from that which our Lord Christ in the Temple, spake to the Jews, *ver.* 51. *verily, verily, I say unto you, if a man keep my saying he shall never see death*: Which the Jews conceived so notorious an untruth, that they inferred he must be possessed by the Devil, sith *Abraham* was dead, and other holy men. To which our Lord Christ replied, that he *honoured not himself, but his Father honoured him, that* Abraham *rejoyced to see his day and saw it and was glad*, which did intimate that he had seen *Abraham*, and *Abraham* him, else how could he say, *he rejoyced to see his day and saw it, and was glad?* This was accounted by the Jews for a greater untruth, so that they reply to him, *thou art not yet*

fifty

fifty years old, and haſt thou ſeen Abraham; dead near two thouſand years before? to whom Chriſt returns this conſtant aſſeveration no whit revoking or mincing his former ſpeech, *Verily, verily, I ſay unto you, Before* Abraham *was, I am*; which both the occaſion, the manner of expreſſion, and the words plainly ſhew to have this ſenſe, *Before* Abraham *was* a man *in rerum naturâ, before* Abraham *was* conceived in the womb, or born, *I am*, that is, have and had a being; which can be underſtood of no other than his divine Nature, far exceeding the time of *Abraham*'s being; which the Jews conceived, he meant as they did, when he ſaid, *John* 5. 17. *My Father worketh hitherto and I work*; that he *ſaid alſo that God was his Father, making himſelf equal with God*, ver. 18. and when he ſaid *John* 10. 30. *I and my Father are one*, that *being a man he made himſelf God*, ver. 33. which they accounted Blaſphemy, and would have ſtoned him for theſe ſayings: Yet did not Chriſt revoke his ſpeech, but *hid himſelf, and after went out of the Temple, going through the midſt of them, and ſo paſſed by*, verſe 59. and there-

Iſa. 46. 10. ἀπὸ γενεσίας.

fore

fore his words have this assertion, that he had a Being before *Abraham*, which can be no other than his Divine Nature by Generation, of the substance of his Father before the world was.

The exceptions against this inference, are 1. That it should be read, being in the *Aoriſt. before Abraham, is to be*, or *ſhall be*, or *is made Abraham*, that is, the Father of many Nations by the calling and graffing in the Gentiles, into the true Olive: *I am* as it is *ver.* 12. *the light of the world*, or the *Meſſiah*; as when he ſaid, *verſe* 24. *If ye believe not that I am*, that is, the *Meſſiah*, *ye ſhall dye in your ſins*; and verſe 28. *when ye have lift up the Son of man ye ſhall know that I am*, that is, the *Meſſiah*. 2. That *Jeſus was before Abraham by Divine conſtitution*, which *Grotius annot. on* John 8. 58. makes the ſenſe as *John* 17. 5. *Apocal.* 13. 8. 1 *Pet.* 1. 20. and Dr. *Hammond* in his *Paraphraſe of John* 8. 58. thus expounds it: *Jeſus anſwered that objection of theirs; You are much miſtaken in my age.* For 1. *I have a being from all Eternity, and ſo before* Abraham *was born, and therefore as young as you take me to be, in reſpect of my age here, I may well have ſeen and known* Abraham.

Abraham. *But then* 2. *In respect of my present appearance here on Earth, though that be but a little above thirty years duration, yet long before* Abraham's *time, it was decreed by my Father, and in kindness to* Abraham *revealed to him, while he lived; in which respect it is true that he knew me also.*

To which I reply. 1. That the words either way expounded had been impertinent, as not answering the objection, verse 57. of Christs age not exceeding fifty, and therefore he could not see *Abraham*; For his being a man before the Gentiles were called, Gods Constitution and Decree, and the Revelation of it to *Abraham*, that *in his seed all the Nations of the Earth should be blessed*, was altogether besides the thing Christ was to do, to wit, the verifying of this, *that he had seen Abraham*, *Abraham* being a person, not signifying any where the calling of the Gentiles, and Christs seeing him, an Action, which presupposeth an existent substance, in which it must be. And therefore if Christs words had imported no more than this, that before the Gentiles should be called, Christ was the Messiah, or God had decreed and revealed his being the Messiah to

Abraham,

Abraham, Christs speech might have been false, that he had seen *Abraham*: Yea, it had been nugatory, for Christ had said no more of himself than might be said by any of the Jews, that he was in Gods Decree before the calling of the Gentiles; and it had been also false, that *before* Abraham *was* Father of many Nations, Christ had a being, or was the light of the world, if he had no being afore his Incarnation, sith *Abraham* was Father of many Nations, *Israelites*, *Ishmaelites*, *Edomites*, and in some sort a spiritual Father of many Nations, by the adjoyning themselves to *the people of the God of* Abraham, *Psal.* 47. 8, 9. afore Christ was born. And it had been delusory, and ænigmatical to understand the words *before* Abraham's *being* of the future time, when the objection was of his being long before; and to make the answer to be of *Abraham* under a spiritual consideration, when the objection was of him as the natural Progenitour of the Jews, and of Christ in respect of his Office or Imployment, when the objection was of his natural duration, which had been contrary to Christs manner of teaching, averring and vindicating his speeches: For though sometimes he answer obliquely, and teach

by

y consequences, leaving his auditors to consider his words, yet still his replies are solid, pertinent and convincing. And though the Exposition of some of them have no small difficulty, yet his speeches are not in such an ænigmatical and dark manner as this, by alusion to the Etymology or derivation of a Name, when other expressions were obvious: Besides, if Christ did at any time use such dark expressions or manner of answering, yet he cannot be conceived rightly to have done so in this answer, in which his preface, *Verily, verily I say unto you*, shews his answer to have been direct and plain, and was taken by the Jews in the sense importing his priority of Being, which Christ gainsaid not, and all Interpreters till this last age, have so expounded them.

2. The words cannot by any instance of the like use of them be shewed to have the sense put on them. For however the *Aorist* may signifie the future time, yet as the occasion, so also Christ's averring his own Being, antecedent to *Abraham*'s, shews it must be understood here of the time past, and be read *before* Abraham *was*, not *Abraham shall be*. And if he had alluded to *Abrahams* Name changed, he should have

ſaid, *Before* Abraham, *ſhall be* Abraham: And the objection being about Chriſts age, and ſo the impoſſibility of his ſeeing *Abraham*, the anſwer is an aſſertion of his exiſtence, without any thing added: It is granted, that the words, *verſe* 24, 28. need a ſupply, yet neither there, nor *ver.* 58. can the ſupplement be conceived to be taken from, *verſ.* 12. ſo as that the meaning ſhould be, *unleſs ye believe that I am the light of the world, ye ſhall know that I am the light of the world*; *Before* Abraham *was*, *I am the light of the world.* For the words, *v.* 20. do ſhew that the ſpeech he made before was interrupted, and he began a new conference with them, *verſe* 21. and therefore the ſupplement to be added, *v.* 24, 28. is more likely to be from *verſe* 23. *Unleſs ye believe that I am from above, ye ſhall know that I am from above*, in which verſes the particle ὅτι *that* ſhews it to be an object of Faith, which requires ſomething to be known and believed beſides his Being, which was obvious to their ſenſes; But *ver.* 58. the particle is not, nor any thing required of them; but there's a plain and direct aſcertion of his Being without any other ſupplement; Nor is there any difficulty in expound-

ing

ing *I am*, by *I was*, the preſent tenſe being like manner uſed for the time paſt, *John* 6. 24. and 14. 9. and 15. 27. and, as *Grotius* well obſerves, there is the like expreſſion in the Greek, *Pſal.* 90. 2. *Before the Mountains were brought forth* σὺ εἶ *thou art*, that is, thou waſt, noting time paſt continued, and therefore by the *Syriack* Interpreter, and *Nonnus* his *Paraphraſe*, rightly it is rendered *John* 8. 58. *Before* Abraham *was born I was*; Nor is it unlikely that he uſed this expreſſion in the ſenſe in which it is ſaid by God, *Iſa.* 43. 10. ἐγω εἰμὶ I am he, to which *John* 13. 19. is conſonant: The word εἰμὶ is neither *Joh.* 17. 5. nor *Revel.* 13. 8. and that neither are underſtood of Gods Decree, is ſhewed in the next Section, *Vide Plaç. diſp.* 11. §. 21. *&c.*

Sect. 8.

Chriſts being before the World was, is proved from John 17. 5.

TO theſe paſſages in the Goſpel of St. *John* for confirmation of the ſame thing,

I shall adde the words of Christ in his prayer to his Father, *John* 17. 5. *And now, O Father, glorifie thou me with thine own self, with the glory which I had before the world was with thee*; which words do evince, that Christ had glory with his Father before the world was, which is the description of Eternity, *Psal.* 90. 2. *Prov.* 8. 23, 25. whence it follows, that before the world was, Christ had a Being in glory with his Father, which could be no other than his Divine Nature, as he was Son of God, and therefore is to be acknowledged to be begotten of the substance of the Father before the world was.

To this it is answered, that *the glory* here is not Divine Majesty, but glory of immortality and honour to him as man, such glory as *was given to him*, *verse* 24. and which he saith *he had given to his Disciples*, *ver.* 22. as it is said, 2 *Tim.* 1. 9. that *God had saved them, and called them with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus, before the world began*; to wit in Gods predestination. And in the same respect the Apostle saith, 2 *Cor.* 5. 1. *We have a building of God, an house not made with hands*

hands eternal in the Heavens, Heb. 10. 34. That *they had in Heaven a better and enduring ſubſtance*, in the ſenſe in which Chriſt is ſaid to be *fore-ordained before the foundation of the world*, 1 *Pet.* 1. 20. to be *the Lamb ſlain from the beginning of the world*; So Believers are ſaid to *have everlaſting life*, *John* 3. 36. & 5. 24. 1 *John* 5. 12, 13. not in poſſeſſion but predeſtination.

To which I reply that it is ſomewhat difficult to explain what the glory is with which Chriſt prayes his Father to glorifie him, and how he would have him glorifie him, by reaſon of the various meanings of the term *glory* and waies of Gods glorifying. The Petition implies it was ſuch glory as he had before the world was, now had not: This may be beſt underſtood by conſidering how he had it with the Father before the world was? Two waies are conceived, one by actual poſſeſſion, the other by predeſtination or fore-ordaining: For the former, and againſt the latter are theſe Reaſons. 1. From the tenſe, [*which I had*] in the preterimperfect tenſe, which if meant of having in purpoſe only it ſhould be, *which I have with thee*, ſith Gods purpoſe or fore-appointment was ſtill the ſame. 2. Which reaſon is

ſtrengthened from the time, *now glorifie me*, which intimates he had it not then; but he was then glorified in purpoſe. 3. *Before the World was*, which ſhews when he had it, and how he would have it again, but he doth not petition to have it again only in purpoſe, but in actual poſſeſſion. 4. He deſires that he may have that glory *with his Father's own ſelf, which he had with him*: Now *with his Father's own ſelf*, in the one part muſt be meant of his Preſence, and that in Heaven, as when it is ſaid, 1 *John* 2. 1. *We have an Advocate with the Father*, that is, in his preſence in Heaven, therefore alſo in the other part, *with thee*, cannot be meant, in thy Purpoſe, but in thy Preſence in Heaven. 5. Chriſt had the glory with his Father before the world was in a peculiar manner, ſuch as none of the Elect have, with ſuch love before the foundation of the world, as was ſingular, *verſe* 24. But, if it were no more than in purpoſe had by him, it was no otherwiſe, then all the Elect had it before the world was, therefore he had it in actual poſ-

παρὰ σοὶ, Deut. 15, 16. is ſpoken of a Servant cohabiting. Ἦσαν ἄνθρωποι ἕτοι παρὰ σοὶ, Numb. 22. 9. 1 Sam. 22. 3. παρὰ σοὶ, ver. 23. παρ' ἐμοὶ.

ſeſſion

ſeſſion with peculiar imbracing and delight, as *John* 1. 18. and 3. 35. *Prov.* 8. 30. 6. There is no place of Scripture, wherein ſuch an expreſſion of our having, as here, is meant of having only by Gods purpoſe for the future in predeſtination. *The giving*, *John* 17. 24. is not to be underſtood of an intention for the future, but a preſent actual collation. *The giving*, 2 *Tim.* 1. 9. *of grace* is not meant of Gods purpoſe but donation *according to his purpoſe*, which donation was by grant, or promiſe as it is expreſſed, *Tit.* 1. 2. where and 2 *Tim.* 1. 9. πρὸ χρόνων αἰωνίων is not well rendered *before the world began*, but *before the times of ages*, noting the times of the ages following the creation, and ſhould be ſo rendered, *Rom.* 16. 25. as the parallel places, *Epheſ.* 3. 9. *Col.* 1. 26. do ſhew, and ſo the giving of the grace, 2 *Tim.* 1. 9. is moſt likely meant of the Promiſe made, *Gen.* 3. 15. as Dr. *Twiſſe* conceives *Vindic. grat. l.* 1. *part.* 1. *ſect.* 4. *digreſſ.* 2. *c.* 5. However though the grace of God might be ſaid to be given in Gods purpoſe, yet not Chriſt be ſaid to have had

Grot. Annot. ad Rom. 16. 26. χρόνοις αἰωνίοις *id eſt longiſſimo tempore, ut* 2 Tim. 1. 9.

glory in Gods purpose, because *giving* notes only the act of the donor, but *having* the act of the possessour, 2 *Cor.* 5. 1. *the having a building not made with hands*, cannot be meant of having in Gods purpose, for it is consequent on *the dissolving of the earthly house of this Tabernacle*, to which, having in Gods purpose is antecedent, and therefore notes actual possession, *the present tense being put for the future*, as *Grotius* rightly notes, *Heb.* 10, 34. *The having*, cannot be meant of having in God's purpose, it being *having in your selves*, or *your selves*, and therefore must be understood of possession for the future, by the same *enallage*, or of right, or assurance for the present, or of present possession, though not full possession, *John* 3. 36. & 5. 24. 1 *John* 5. 12, 13. *Believers* are said *to have eternal life*, not by predestination only, afore the person is in being, but by real actual possession, inchoate and continued, though not consummate, as appears by the expressions *John* 5. 24. *and cometh not into condemnation, but is passed from death into life*, 1 John 3. 14. *We know that we have passed from death to life*, opposite to verse 15. *We know that no murderer hath eternal life abiding in him*, and John 3. 36.

shall

shall not see life, but the wrath of God abideth on him, 1 Pet. 1. 20. shews not what Christ had, but how he was fore-known, *Revel.* 13. 8. *From the beginning of the world* may as well or better be joyned to *written* as it is *Revel.* 21. 27. than to *slain*, *John* 17. 24. doth not prove, that Christ had the glory mentioned, *verse* 5. only in purpose before the foundation of the world, but rather the contrary. For the love there is a love not onely of benevolence, but also of complacency and delight, as *John* 1. 18. and 3. 35. *Prov.* 8. 30. and so supposeth his being before the world was, and the possession of his glory, which he now desires to repossess; which cannot be his Divine Essence, for that he was never emptied of, nor his Humane Excellency, for that he had not in being before the world was; but the state and condition of a Son, of which *he emptied himself, taking the form of a Servant, Phil.* 2. 7. that *riches* which he had before *he became poor for our sake*, 2 *Cor.* 8. 9. which was not the relation of Sonship to God, for that he still had in his lowest debasement, but the enjoyment of the pleasure he had with his Father in his Presence, which was in some sort with-held from his person while he was

on

on Earth, and the exercise of command and empire over Angels afore the world was compleated (if the Angels were created in any of the former daies of the first Creation) and which he now laid aside, and was to pray to his Father for the Angels Ministry; Either of which, or any other (which we know not of) communicable in its proportion to our condition with him, according to the words, *Iohn* 17. 22. may be the glory which he prayes for, *Iohn* 17. 5. to repossesse, and enjoy with his Father *after the finishing of the work he gave him to do on Earth, verse* 4. into which he came to glorifie his Father, humbling himself therein really, and therefore would be really re-glorified *with his Father's own self*; and not only in manifestation to men, as *he had it* really *with him before the world was.*

SECT. 9.

Sect. 9.

Col. 1. 12, 13, 14, 15, 16, 17. *Is urged to prove the God-head of Christ.*

TO those foregoing Texts in the Gospel of St. *Iohn*, I shall next adjoyn the words of the Apostle *Paul*, *Colos.* 1. 12, 13, 14. 15, 16, 17. where he mentions his *thanksgiving to the Father, who had translated the* Colossians *into the Kingdom of his dear son, or of his love, who is the image of the invisible God, the first-born of every Creature. For in or by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by him, and for him, and he is before all things, and by him all things consist.* Whence I thus argue:

He who is the Son of the Fathers love, the Image of the invisible God, the first-born of every creature, in or by whom all things were created that are in Heaven, and that are in Earth visible and invisible, whether they

they be Thrones or Dominions, or Principalities or Powers, by whom, and for whom all things were created, who is before all things, and by whom all things consist, was before any creature, was made, begotten of the substance of his Father, not made of nothing; very God of very God, of the same substance with the Father, by whom all things were made. But such was Jesus Christ: Therefore, *&c.* The *minor* is the expres words of the Text: But the *major* proposition is denied: and for a reason of the denial, it is said;

1. That he is termed the Image of the invisible God, not as a Child that is begotten by natural generation is the substantial Image of his Father of the same substance; But as he resembles God in his Wisdom and Power, and excellent Holiness of Life; wonderful Revelation of the Mysteries of his Counsel, and the great works he did, as *the man*, in respect of his Superiority and Authority over the *woman*, is said to be *the Image and Glory of God*, 1 *Cor.* 11. 7. or as Dr. *Hammond's* Paraphrase is, *in whom God who is invisible is to be seen, and his will clearly declared by the Gospel* (*so that he that seeth him, seeth the Father*, Joh. 14. 9.) which

which is confirmed by the words following, *ver.* 10, 11. *Believeſt thou not that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me, he doth the works: Believe me that I am in the Father, and the Father in me; or elſe believe me for the very works ſake*: Which words make Chriſt to be in the Father, and the Father in him, whereby the Father is to be ſeen, and ſo he is his Image, in his Words and Works. Conformable to the ſame ſenſe are the words of Chriſt, *John* 5. 19, 20, 30, *&c.*

2. That he is termed *the firſt-born of every creature*, and therefore is of the rank of creatures, as *the firſt-born* is taken, *Heb.* 11. 28. as man, *the firſt-born among many brethren*, *Rom.* 8. 29. or as it is *Rev.* 1. 5. *the firſt-born from the dead*, and *the Prince of the Kings of the Earth*. *The firſt* (ſaith Grotius *annot.* on the place) *in the Creation, to wit, the new, of which, 2 Cor.* 5. 17. *Rev.* 21. 5. *Heb.* 2. 5. more amply Dr. *Hammond* in his annot. on *Col.* 1. 15. ſaith thus: *The word* πρωτότοκος, *beſide the ordinary notion of firſt-born (which cannot ſo well here refer to Chriſts eternal generation, be-*

cauſe

cause of that which is added to it, the first-born of every Creature, which only gives him a precedence before all other Creatures, and doth not attribute eternity to him) is used sometimes for a Lord, or person in power, who hath the priviledge of the first-born, dominion over all his brethren, and according to this notion 'tis used commonly in Scripture, for a Prince, or principal person, So Psal. 89. 27. *David is called the first-born of the Kings of the Earth*, i. e. *the most glorious among them*; and *Job* 18. 13. *we have the first-born of death.* And *so among the Civilians*, hæres, *Heir*, *signifies* dominus, *Lord*, Justinian Instit. l. 2. tit. 19. de hæred. qualit. & diffe. §. ult. *And thus may it fitly be a title of Christ incarnate, in respect of his power over his Church, the key of the house of* David *is laid upon him: But it is possible it may peculiarly refer to his Resurrection, in which he was the first-born from the dead,* verse 18. *the first which from the grave was raised and exalted to Heaven, and being so risen, all Power was given unto him, in Heaven and in Earth.*

3. That *Thrones and Dominions, Principalities and Powers, things Visible and Invisible, in Heaven and Earth; all things*

may

may be meant of Jews and Gentiles: *These several titles here rehearsed*, saith Dr. *Hammond Annot. on* Col. 1. 16. *may possibly be no more but the expressions of several degrees of dignity among men; So Thrones may denote Kings, or Monarchs and Princes, Dominions (or Lordships) may be the* Reguli, *the honours (whether of Dukes or Earls) next under Princes; Principalities, the prefects of Provinces and Cities; and Powers, inferiour Magistrates; and if so, then may they be here set down to denote all sorts and conditions of men in the Gentile world, by the chief dignities among them here on Earth.* And Annot. on Col. 1. 20. *And in the like phrase verse 16. All things that are in the Heavens, and on the Earth, shall signifie no more than what is in other places expressed by the world,* as 2 Cor. 5. 19. *The creation, the whole creation, or all creatures, the whole world of creation, or the whole world without restriction, which signifie all the Gentile world in opposition to the Jewish enclosure; not all the creatures absolutely, but all men of all Nations.*

4. That *verse* 16. is to be understood of the new Creation mentioned, 2 *Cor.* 5. 17. *Ephes.* 2. 10, 13. and 3. 9. and 4. 24.

Jam.

Jam. 1. 18. *The things which go before*, ſaith *Grotius Annot. ad* Col. 1. 16. *ſhew theſe things meant of Chriſt, which is the name of a man; more rightly is* [*were created*] *here interpreted were ordained, got a certain new ſtate; Angels to Men, Men among themſelves were reconciled under Chriſt*; Others that Angels were reformed as being brought to a new ſtate of acknowledging the Lord Jeſus Chriſt as their Lord, and acting at his beck as being Gods inſtrument for the bringing of that reformation to paſs, and therefore it is ſaid *they were all created in him and by him*, as the mediate cauſe.

5. That Chriſt is ſaid to be before all things, is meant of the new Creation, and that in reſpect of Dignity, not of Time.

6. That in him all the new Creation conſiſts, or are reformed.

SECT. 10.

Sect. 10.

The proof of Christs God-head from Col. 1. 12, 13, 14, 15, 16, 17. *is vindicated from exceptions.*

1. I Reply, It is true that in respect of other resemblances than of his Father's person according to his Divine Nature Christ might be termed *the Image of the invisible God*, yet in this place he is not said to be *the Image of the Invisible God* in respect of his Office as declaring his Counsel, or representing his Power and holy Qualities by his Conversation and Works; but as *Adam*'s Son is said to be *begotten in his own likeness after his image*, *Gen.* 5. 3. may be proved by these Reasons. 1. Because his being *the Image of God* is antecedent to the Creation, *verse* 16. therefore he was *the Image of the invisible God* before it, and consequently, in respect of his Divine Nature. 2. What Christ was to his Church is expressed after *ver.* 18, 19, 20. therefore *v.* 15, 16, 17. what he was and did in respect of his Divine Nature, it being not to be con-

ceived that he would repeat that *ver.* 18, 19, 20. which he had said before, *ver.* 15, 16, 17. 3. An Embassadour, though he represents his Princes Counsels, yet is not said to be his Image, an Image being a resemblance of a Person, not of his Counsels. 4. It is not said, that Christ was the Image of the invisible God to us, but *is the Image of the invisible God* absolutely and simply even then when he was not on earth to declare Gods will, and therefore shews what he is in himself throughout all Generations. Nor is it of any force which is urged: that because he is said to be *the Image of the invisible God*, therefore he must be a visible Image; For man that was *made after the Image of the invisible God*, and is *renewed after his Image*, as *Ephes.* 4. 24. *Col.* 3. 10. is not after Gods Image in respect of any visible Resemblance, but in respect of Wisdom, Holiness and Righteousness of Truth, which are invisible qualities.

2. If the reading which *Isidor Pelusiota* insists on *Epist. l.* 3, *Epist.* 31. be right, that it should be read πρωτοτόκου, *the first bringer forth of every creature*, not πρωτότοκου *the first-born of every creature*, which may seem probable, because it is said *verse* 16.

For

For by him were all things created, and so it should note not passively his birth, but actively his causality, in which he is said to be *the beginning of the Creation of God, Rev.* 3. 14. where ἀρχὴ *principium*, or *the beginning*, notes not termination of time, or initiation, but signifies efficiency; as when we say from the Latins, the principle of a thing. as *Col.* 1. 18. the word is used (of which more may be seen in *Sixtinus Amama Antibarb. Biblic. l.* 3.) the answer were easie, that though he be said to be πρωτότοκος πάσης κτίσεως yet he is not in the rank of creatures, which the *Arians* did object from this place. But however *Erasmus* like it, yet *Beza* rejects it, for reasons set down by him, *Annot. ad Col.* 1. 15. which though they be not all allowed by *Heinsius Exercit. sacr. l.* 12. *c.* 1. yet the reading not agreeing with most Copies, nor necessary, that answer is not to be insisted on. That other sense which *Beza* and others embrace, [he is said to be *the first-born of every creature*; that is, *he that was born before any creature*, conceiving in answer to the Hebrew verb, יָלַד τίκτειν, it may be as well applied to the Fathers generation as the Mothers bearing, and so it be all one, as *the begotten before all the*

creatures] would pass for current, if there were an example of so using the word as including the preposition governing the Genitive Case, and referring to the Fathers act of generation: In which methinks there should not be much difficulty, sith *James* 1. 18. the word ἀπεκύησεν which we render *hath begotten*, and is the act of *the Father of lights*, *verse* 17. and so notes the Fathers act of generation usually, and most properly signifies the act of the Mother bringing forth, who is said therefore to be ἔγκυος, *Luke* 2. 5. when she is great with Child, and is used *James* 1. 15. as of the same sense with τίκτει, *bringeth forth* and so rendered. And when Christ is said, *Col.* 1. 18. to be *the first-born from the dead*, or Revel. 1. 5. *the first-begotten of*, or *from the dead*, the act of the Father in raising him from the dead is implied, to which his resurrection is ascribed, *Acts* 2. 30, 32. and 3. 15. and 4. 10. and 5. 30. and 10. 40. *Rom.* 6. 4. 1 *Cor.* 6. 14. *Ephes.* 1. 20. *Gal.* 1. 1. and herein St. *Paul* doth in some sort place his begetting of Christ, when he said, *Acts* 13. 32, 33. *God hath fulfilled the Promise made unto the Fathers unto us their Children, in that he hath raised up Jesus again; as it is also*

also written in the second Psalm, Thou art my Son, this day have I begotten thee. And although the preposition *from*, be in those places because of the change or translation from the dead, yet the term *first* noting priority must needs include also the preposition *before*, as it doth manifestly, *John* 1. 15. so that it is easie to conceive this to be the meaning, *he was the first begotten before all the creation, or every creature, and therefore the Image of the invisible God, and he by whom, and for whom all things were created*; which cannot be meant of his rising from the dead, sith that is mentioned *ver.* 18. and this title is put before his creating of all things, *ver.* 16. and as the reason of it: But must be meant of his generation before all times out of the substance of the Father, by which eternity is given to him, the precedency in being before all the creation, being in Scripture language all one with Eternity. And so Christ will not be put in the rank of creatures made out of nothing, but the word is to be taken negatively, as the word *first* applied to God, *Revel.* 1. 11. which is expounded, *Isa.* 44. 6. *I am the first, and I am the last, and besides me there is no God*, or Isa. 43. 10. *Before me there was no God*

formed, neither shall there be after me. And when the Law appointed the first-born male to be Gods, *Exod.* 13. 2. *Numb.* 8. 16. by the *first-born* was understood that which opened the womb though no other were born after, as the Mother of Christ understood the Law, *Luke* 2. 22, 23. who is called *her first-born*, notwithstanding she had no other, *Mat.* 1. 25. But if this exposition of the Title [*the first born of every Creature*] be not received, but that it note only Christs dominion or inheritance of every creature, yet will this sense prove his Generation before all Creatures, and his being exempt from the rank of creatures, sith the reason of his being *the first-born of every creature*, and so Lord or Heir of them, is *ver.* 16. *Because by him and for him they were all created*, which must needs prove that he is not one of the creatures, sith he created all things, therefore not himself created, and he must needs have a being before every creature by whom all were created, and consequently was begotten before all time. Nor can this title be applied to Christ as man or *incarnate* as if it noted that *he was first in the new Creation*, or *in respect of his power over his Church*: For *John Baptist*, *Luke* 1. 15. was before him

in the New creation in time, and it is not said he was designed or appointed to be the first-born of every creature, but that *he is the first-born*, not made the first-born of them, but he *by whom all were created*; nor can the *Church* peculiarly be meant by *every creature*, or *the new Creation*, sith it is not said of the Creation, or of the new Creation, but of *every Creature*, even those that are invisible, as *verse* 16. shews; And therefore he cannot be said to be the first-born of every creature as the first-born of man is, because the Angels are some of the creatures, *verse* 16. but not of the same Kind with man.

3. That by *Thrones, and Dominions, and Principalities and Powers*, *verse* 16. are not meant *several degrees of dignity among men, and no more*, may appear, not only as Dr. *Hammond* saith, *because they may also signifie the several degrees of Angels, and because there follows mention of visible and invisible, and the Angels may most probably be contained by the latter of them, as this lower world of men by the former, and because it is the creation that is here referred to, and the creating of Angels as well as men, &c. belongs truely to Christ as God, there-*

fore it will be most reasonable in this place to interpret it in the greater extent to comprehend Angels and Men too, the highest and most eminent of both sorts: But also because it is necessary for these Reasons.

1. Because these terms do elsewhere signifie in the same Apostles writings, invisible beings, *powers of the world to come*, Ephes. 1. 21. *Principalities and Powers in Heavenly places*, Ephes. 3. 10. *Spiritual beings in High* or *Heavenly places*, opposed *to flesh and blood*, Ephes. 6. 12. *Angels*, *Principalities and Powers*, are reckoned among the most potent beings of most force *to separate us from the love of God*, Rom. 8. 38. *Angels*, *and Authorities and Powers* are said to be *subject to Christ now on the right-hand of God*, 1 Pet. 3. 22. Nor can *the spoiling of Principalities and Powers* be understood otherwise than as Dr. *Hammond*'s own Paraphrase of *Col.* 2. 15. explains it, *of devesting the evil Spirits of their power*, *Grotius Annot. ad* Eph. 1. 21. *Intelligunt quidam de imperiis terrenis. Sed locus* Col. 1. 16. *& quod in his infra est*, 3. 10. *evincit agi hic de eximiis Angelorum classibus. Similis ordinum distinctio etiam in Satanæ Regno infra*, 6. 12. 1 Cor. 15. 24. Rom. 8. 38.

2. If

2. If by them *Angels* were not meant, there ſhould be no inviſible beings ſaid to be created, *Col.* 1. 16. whereas the diſtributive particle [*whether*] is put next after *inviſible*, to ſhew the *Thrones*, *Dominions*, *Principalities*, *Powers* to be *inviſible beings*.

3. Several degrees of Dignity and Rule among men, neither in this Epiſtle, nor elſewhere, are ſaid to be *things in Heaven*, or *Inviſible*.

4. Angels may be ſaid to be *reconciled*, Col. 1. 20. *and gathered together into one with the Church*, *Epheſ.* 1. 10. Chriſts blood reconciling the Gentiles to God by expiating their Idolatry, and ſo reducing them to God, and thereby to the good Angels, who *rejoyce at their converſion*, *Luke* 15. 7, 10. obſerve their order in their Church meetings, 1 *Cor.* 11. 10. are *their Angels*, *Mat.* 18. 10. But it could not be ſaid in S. *Paul's* time, when he wrote to the *Coloſſians*, that the Rulers on Earth were *created by*, *and for Chriſt*, that is, reformed and made new creatures in Chriſt, they were not brought to the obedience of the Goſpel by Chriſt, but were enemies to it, *Acts* 4. 27. 1 *Cor.* 1. 26. *James* 2. 6, 7. nor were they ordered by Chriſt according to the mean-

meaning of the word κτίσις by us translated *Ordinance*, *Heb.* 9. 11. 1 *Pet.* 2. 13. that is, constituted or appointed by Christ as Mediatour in order to his Church for their help, in St. *Paul's* time; and therefore cannot be said to be created in the sense some would expound *creation*, *Col.* 1. 16. and meant by *Thrones*, *Dominions*, *Principalities and Powers*.

4. Hence also may appear that no other sense but of the Creation at first out of nothing, can be rightly meant by *the creating*, *Col.* 1. 16. For the words are general, including all things simply, and that twice expressed, which shews it comprehends all things universally that were created; and left any thing should be excepted, there's a threefold division. 1. *Of things in Heaven, and things on the Earth.* 2. *Of visible and invisible.* 3. *Of the invisible Thrones, Dominions, Principalities, and Powers.* Of which Principalities, the unclean Spirits are a part, *Col.* 2. 15. *Ephes.* 6. 12. who cannot be said to be reformed, or constituted, or appointed by Christ in the sense, in which creation is taken, either *Eph.* 2. 10. *Jam.* 1. 18. 2 *Cor.* 5. 17. *Gal.* 6. 15. or *Heb.* 9. 11. 1 *Pet.* 2. 13. In the good Angels nothing was to be reformed,

reformed, or new created; in the evil nothing was, nor were they, of other things constituted, or ordained by Christ as man; nor is it true, that all things in Earth were reformed, or constituted for the Church. And for the New Creation, which consists in renovation of mind, it was done in many before Christs Incarnation, *Ezek.* 36. 26. *Psal.* 51. 12. and therefore that Creation cannot be meant, when it is said, *All things were created by Jesus Christ*, by them who suppose him not to have been afore his Incarnation. Lastly, Neither is there any place brought by them, by which it may be proved, that the work of Creation absolutely put is meant of renovation, or reformation, meant by the New Creation: Nor do the particles ἐν and διὰ translated *by* him, prove Christ only a mediate or instrumental cause of the Creation. For it is said of him, who is the principal cause, *Rom.* 11. 36. *All things are of him, and by him, and for him*, as *Col.* 1. 16. and therefore the particles note a principal concurrent or consociate cause: And the particle διὰ *by* or *through* is applied to God the Father, *Gal.* 1. 1. *Heb.* 2. 10. and *in* is used as *by*, *Heb.* 1. 1. and applied to God, *Acts* 17. 28. yet it is not to be denied,

nied, that there is a priority in the Father to the Son in respect of being, not of time, but original, as Bishop *Davenant* saith, *Com. on Col.* 1. 15. Christ hath *principium originis*, a beginning of original, *to wit, his Father from whom he was begotten, but not a beginning of time*, or to use Dr. *Pearsons* words in his *Exposition of the first Article of the Creed*, p. 36. of the second Edition, *the Father hath that essence of himself, the Son by communication from the Father. From whence he acknowledgeth that he is from him*, John 7. 29. *that he liveth by him*, John 6. 57. *that the Father gave him to have life in himself, and generally referreth all things as received from him; so as that the Father is by the Antients termed the fountain, root, authour, origin, head, cause of the Son and the whole Divinity*, p. 41. whence the Son is termed in the *Nicene Creed*; *God of God, very God of very God, light of light, and this origination in the Divine Paternity, hath antiently been looked upon as the assertion of the Unity: and therefore the Son and Holy Ghost have been believed to be but one God with the Father, because both from the Father, who is one, and so the Union of them. For if there were more than one, which*

were

were from none it could not be denied, but there were more Gods than one, p. 44. And answerably hereto there is an order in the operations of the Father and the Son, so as that there is a priority, if not in some sense a majority in the Father, whom some of the Antients, cited by Dr. *Pearson*, p. 37. *understand to be greater than Christ as the Son of God*, John 14. 28. *with reference not unto his Essence, but his Generation, by which he is understood to have his being from his Father, who only hath it of himself, and is the original of all Power and essence in the Son*, and consequently some preheminence in working: whence Christ saith, *I can of mine own self do nothing; The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise*, which intimate a priority of order in the Fathers operation, if not a dependance of the Son on him therein. And so as Mr. *Gataker* in his *Advers. miscel. c.* 17. saith from *Col.* 1. 16. *Christ both in making the world, as also in instructing his Church,*

Athanasius, Basil, Nazianzen, Epiphanius, Chrysostom, Hilary, Augustin, &c. John 5. 19. 30.

Church is said to exhibit ministery to God the Father, and the Father by him to have performed and to perform both those things, Heb. 1. 2. *in which place he is said to have spoken to his people* ἐν υἱῷ *by his Son*, δι' ᾧ *by whom also he made the worlds.*

5. Christs priority in dignity is expressed before *verse* 15. where he is said to be *the first-born of every creature*, and in respect of the Church, *vers.* 18. where he is termed *the head of the body the Church, that in all things he might have the preheminence*: therefore he is said to *be before all things*, *ver.* 17. in time, and that not only before Angels, *but all things created*, it being πάντων of the same latitude with *all things*, *v.* 16. and that not only in the New Creation, for so he was not in time before *David*, *Psal.* 51. 10. *John Baptist*, who *was filled with the Holy Ghost even from his Mothers womb*, *Luke* 1. 15. but in respect of the first Creation.

6. The consistence of all things by Christ, is to be understood of all things created, *ver.* 16. and not only things belonging to the new Creation, and of a consistence by sustaining and preserving all things simply by his power and providence, as it is said, 2 *Pet.* 3. 5.

By

By the Word of God the Heavens were of old, and the Earth συνεστῶσα *consisting*, which is no where meant of Evangelical reformation, but of powerful sustentation, as *Heb.* 1. 2, 3. To which I pass

Sect II.

Heb. 1. 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 13. *are urged to prove the assertion of Christs God-head.*

THe same Articles of Faith concerning Christ are confirmed from *Heb.* 1. where Christ distinct from the Prophets, is termed *the Son of God, whom he appointed Heir of all things, by whom also he made the Worlds*, verse 1, 2. *being the brightness of his glory, and the express Image of his person, and upholding all things by the Word of his power*, verse 3. *by so much being more excellent, or better than the Angels, by how much he inherited a more excellent name than they*, verse 4. *of whom God said that which he said not of the Angels, thou art my Son, this day have I begotten thee*; And again, *I will be to him a Father, and he shall*

be

be to me a Son; And again, *when he bringeth in the first-begotten into the world*, he saith, *And let all the Angels of God worship him*, verse 5, 6. *Unto the Son*, or *of the Son he saith, thy Throne O God is for ever and ever: a Scepter of Righteousness is the Scepter of thy Kingdom, thou hast loved righteousness and hated iniquity; therefore God even thy God hath annointed thee with the oyl of gladness above thy fellows: And thou Lord, in the beginnings hast laid the foundation of the Earth; and the Heavens are the work of thy hands: They shall perish, but thou remainest, they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail. But to which of the Angels said he at any time, sit on my right hand, until I make thine Enemies thy Foot-stool?* verse 8, 9, 10, 11, 12, 13. Whence I argue, He, of whom all these things are said, was before any creature was made, begotten of the substance of the Father, not made of nothing, very God, of the same substance with the Father, by whom all things were made: But of Jesus Christ all these things are said, therefore, *&c.* The *minor* proposition is

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the expreſs words of the Text, but the *major* is denied; and as a reaſon of the denial, it is ſaid,

1. That Chriſt is ſaid to be *the Son*, *the firſt-begotten*, *this day begotten* in reſpect of his Incarnation, Reſurrection, Exaltation as before.

2. That he was *the brightneſs of his glory*, *Ray* or *Beam of Gods Majeſty*, that in Chriſt men might have a kind of ſight of Gods Majeſty, that he was *the expreſs Image of his perſon* in reſpect of his qualities reſembling his Father, the latter words interpreting the former. For God did as it were imprint his perſon on Chriſt, that Chriſt might be his Subſtitute upon earth to perſonate, repreſent and reſemble the perſon of God; to be in wiſdom as God, by publiſhing the Myſteries and ſecrets of God, and by knowing the thoughts of men, and diſcovering them; to be in holineſs as God without all ſtain of ſin; to be in power as God, having dominion over all Gods Creatures, over Winds, Seas, Devils.

3. That he was *brought into the world*, not as being before the world, but being in the world was ſent as the great Prophet of the Church among men, or at his Reſur-

ection he was raised from the dead, and brought into the world, or it is to be applied to his great exaltation at the last day, when he shall be brought into *the world to come*, as it is termed, *Heb.* 2. 5. which refers to *Heb.* 1. 6. and so without trajection the word [*again*] shall be read as it stands in the Greek Text, and the verb of the second *Aoriſt* of [*bringing into*] be read as of the future time, not as the *vulgar*, *Beza*, our translation, of the time past, and [*again*] noting another citation out of the *Psalms*: And therefore Mr. *Mede* in his *opuſcula Latina* in *anſwer to Ludovicus de Dieu*, would have our *Engliſh* verſion corrected thus [*And when he bringeth again the firſt-begotten into the world*] or *ſhall bring*, *&c.* *For what things are from thence cited out of the Book of Pſalms to the end of the Chapter* [*concerning the adoration of Angels, the Scepter of the rectitude of God, the changing the World, the treading of enemies under his feet*] *all, if we believe the Apoſtle, are to be referred to the ſecond coming of Chriſt.* To which agree *Cameron reſp. ad quæſt.* in Heb. 1. 6. *Heinſius exercit. ſac. l.* 16. *c.* 1. Dr. *Homes Reſur. revealed. l.* 3. *c.* 2. *&c.*

4. That

4. That he inherited or possessed *a more excellent Name than the Angels* by grant from his Father, being *appointed Heir of all things*, not by vertue of his generation before the world, but because of his office, by reason of which the Angels were to worship him, as *Peter* did Christ as man, *Luke* 5. 8. and all the Disciples, *Luke* 24. 52.

5. That he was God by Office, and not by Nature; as it appears in that God is said to be *his God*, *he to be annointed by God with the oyl of gladness*, and others *his fellows*, ver. 8, 9.

6. *Grotius* would have, *ver.* 2. read, δι ὃν *for whom*, not δι ᾧ *by whom*; But if it be to be read by whom, it is meant of the new world, not of the Heavens and Earth, or Ages, or Times of this world: And *v.* 10, 11, 12. are but accommodated to him in respect of his dissolving the world, and duration of his Kingdom, not in respect of the Eternity of his person, or operation in the first Creation.

7. That Φερων which is translated *upholding* is to be translated *ruling* with the word, that is at the command of his Father, mannaging all things as personating his Father, and following his command: *Grotius*

n his *Annotation on the place*, ſaith thus: *The manuſcripts in which thoſe Grammatical ſpirits are diſtinguiſhed, have alſo* αὐτῶ (*his*, the Fathers, not αὐτῷ his own, as we read it) *and ſo reads* Cyril *in his 8th. againſt* Julian; *The ſenſe is, Chriſt governs all things by the Word of his Fathers Power* (that is *Command*) Φέρειν *is often to govern, and which Chryſoſtom here adds, with ſome eaſineſs.* ῥῆμα *appears to be put for command,* Luke 5. 5. and *Heb.* 11. 3. So alſo 1 *Kings* 1. 27. more to the ſame purpoſe hath *Heinſius Exercit. ſacr. l.* 16. *c.* 1. and Dr. *Hammond in his annot.* on *Heb.* 1. 3. *The Hebrew* נשא *ſignifies two things,* fero *to bear,* and rego *to rule, and from the latter of them it is, that* נשיא *is the ordinary word for a Prince; Agreeably to this* Φέρων *which is ſometimes the rendering of the Hebrew* נשא, as *Numb.* 11. 14. *Deut.* 1. 9. *may accordingly ſignifie, to Rule, to Govern,* διοικεῖν *to Adminiſter, as a Commander, or Governour, or Procurator of a Province, and ſo 'tis here taken, to denote the Regal Power of Chriſt, to which he is advanced by his Reſurrection.*

8. That *verſe* 13. is ſpoken of Chriſt as man exalted to ſit on Gods right-hand.

SECT. 12.

Sect. 12.

The Argument from Heb. 1. 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 13. *is vindicated from Exceptions.*

TO the first I reply, that none of those reasons are sufficient to verifie the title given to Christ, *Rom.* 8. 32. where he is termed Gods *own Son* ἰδίου proper or peculiar to him. *John* 3. 16. *his only begotten Son*, and here *the Son*, verse 2. as is before shewed *Sect.* in reply to the 9th. *Exception*: By the same Arguments the Reasons also of the nameless Authour of the Commentary on the Epistle to the Hebrews, intitule *The expiation of a Sinner* are shewed to be short of what the appellation of *the first-born* or *first-begotten*, *Heb.* 1. 6. imports, where of the first is, *Christ is the first-begotten Son of God, because God begot him before all his other Sons, who are called the Brethren of Christ; for God first begot Christ, in the manner wherein God is said to beget Sons; for those he begets whom he assimilates and makes like unto himself, and so Christ was the first*

that was assimilated, or made like unto God in holiness; in such holiness as he require in the New Covenant.

I reply. 1. This Reason is given without proof, and if allusion be to *Rom.* 8. 29. neither is it said there that Christ is the first-born by reason of his assimilation to God in holiness before others, nor is the Image of Christ, to which others are conformed, expressed to be in qualities, it is more likely to be in estate and condition; to wit, of glory. 2. Nor is it true, that Christ in this respect is the first-begotten, *John Baptist* was before him made like unto God in such holiness as he requires in the New Covenant, *he was great in the sight of the Lord; and filled with the Holy Ghost, even from his Mothers womb, Luke* 1. 15. that I omit to say any thing of *Abraham, David, Mary, Simeon, Anna,* &c.

2. Secondly, saith he, *Christ is the first-begotten of God by his resurrection, because by the power of God he was raised and brought in again from death to an immortal life; for which he is called the first-begotten from the dead, and the first fruits of them that slept,* 1 Cor. 15. 20.

I Reply. 1. It is true, Christ is said to

be

be *the first-born*, or *begotten from the dead*, *Col.* 1. 18. *Revel.* 1. 5. But *Heb.* 1. 6. he is termed *the first-begotten* simply without relation to the dead, and *Col.* 1. 15. *the first-born of every creature*, and the reason thereof is, *because all things were created by him*, verse 16.

2. If this reason were sufficient, *Enoch* might as well be termed the first-begotten, of whom the Scripture saith, *Heb.* 11. 5. *By Faith* Enoch *was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony that he pleased God.*

Lastly, Saith he, *he is the first-begotten in all things, whereby the faithful of Christ become the Sons of God: For Christ hath preceded them all, that (as* St. *Paul speaks) he in all things might have the preheminence*, Col. 1. 18.

I Reply. 1. What those *all things* are, in which Christ preceded all the Faithful, whereby they become the Sons of God, is not expressed, nor do I think he can give an instance distinct from his Holiness, and Resurrection, except his preaching or fulness of the Spirit; wherein and in other

things it is true, Christ exceeded all the Faithful of Christ; but no where is he said to be begotten, or the first-begotten by reason hereof, or any other thing besides his generation before the world: Sure *Col.* 1. 18. there is no such thing said; though it be true that he is said to be *the Head of the Body the Church, who is the beginning, the first-born from the dead, that in all things, or among all he might have the preheminence*; Yet not that therefore he is *the first-begotten*, but he is termed *ver.* 15. *the first-born of every creature*; and the reason is given, *ver.* 16, 17. *because all things were created by him and for him, and he is before all things, and by him all things consist*; which shews his generation before the Creation, and so no time wherein he was not. The reasons of Christs Son-ship from the begetting him the day of his Incarnation, *Luke* 1. 32. his Sanctification, *John* 10. 36. his Resurrection, *Acts* 13. 33. his *having all power in Heaven and Earth given him*, *Mat.* 28. 18. his Exaltation to be an immortal and universal Potentate; though they may be reasons of his Appellation [*the Son of God*] as shewing it, and being consequent on it, yet there is an higher reason shewed before, and con-

confirmed from the titles given him, *Heb.* 1. 3.

2. The term [*the brightneſs of Glory*] doth not expreſs what Chriſt was to others as a Looking-glaſs; that had been better expreſſed by ἔσοπτρον, than ἀπαύγασμα, but what he was in himſelf, and from whom, to wit, his Father, as the Beam from the Sun. And in the ſame term wiſdom is termed in the Book intituled *the Wiſdom of* Solomon, *ch.* 7. 26. *the brightneſs of the everlaſting light, the unſpotted myrror of the Power of God, and the Image of his Goodneſs*: And thence it is to be conceived that in the *Nicene Creed* Chriſt is termed *light of light*: Ἀπαύγασμα, ſaith Sr. *Norton Knatchbul* in his *animadverſion* on *Heb.* 1. 3. is as it were ἄυγασμα ἀπὸ τῆς δόξης, *in Phavorinus* ἔκλαμψις, *the ſhining out brightneſs, or ſplendor, reluncency, or as it were beam of Gods Glory*, that is his Subſtance, Nature, or Being, who *is light*, 1 *John.* 1. 5. and *Glory* is often put for *Light*, 1 *Cor.* 15. 41. *Mat.* 17. 2. compared with *Luke* 9. 32. 2 *Pet.* 1. 17. which ſhews that he is ſaid to be *the brightneſs* paſſively as receiving it from his Father, and *brightneſs of his*

Acts 22. 11. ἀπὸ τῆς δόξης τοῦ φωτὸς.

his Glory, as having his Glory communicated to him; not actively, as shining to others: And the same is to be conceived of his being *the character of his person passively*, as having it engraven on him, not ingraving it on others. The Metaphor is most likely to be from a Seal of a Ring or some other thing by which there is an ingraving of a figure. Now we shall best understand what is meant here by it, if we know what it is that is meant by his Hypostasis, and when it was that he was the character of it: The word comes from a verb that signifies to stand under, or to be settled, and so notes some settled thing, that doth not flinch or vanish, opposed to *emphasis* or appearance, as *Aristotle* in his Book *of the world* (if it be his) So the cloud is said to be an *Hypostasis*, the bow in the cloud but an appearance. Physitians use it for the sediment, or that which settles in the bottom, as in Urine, for the consistence, state or concretion of humours that should be purged. In the Greek of the old Testament it hath many significations, as *Deut.* 1. 12. *your burden is your Hypostasis*. *Deut.* 11. 6. *Job* 22. 20. that

1 Sam. 13. 21. לחציב *ὑπόστασις* verse 23. מעבר *ὑπερόριον*.

that which we read *substance*, that is goods, is in Greek *Hypostasis*: A military station, rendered by us a *Garrison*, is in *Aquila*'s translation, saith *Grot. Annot. ad 1 Reg.* 13. 4. *Hypostasis*. In the Psalms it hath various acceptions, as *Psal.* 39. 5. *my age*, verse 7. *my hope*. Psal. 69. 2. *there is no standing*, Gr. *Hypostasis*. Psal. 89. 47. *Remember how short my time is*, Gr. *what my Hypostasis is*. Ps. 139. 15. the *LXX.* reading as it is likely, instead of רקמתי, which we render *was curiously wrought*, the word signifying to be wrought with a Needle, either, רכושי as *Grotius* conceives, or as to me seems likely, וקמתי, have rendered it by ἡ ὑπόστασις μου, the Jud. 6. 4. ὑπόστασιν ζωῆς Sustenance. So Ezek. 26. 11. The Greek hath τὴν ὑπόστασιν τῆς ἰσχύος σου מצבות עזך ours; thy strong Garrisons. Wisd. 16. 21. ἡ ὑπόστασίς σου, *Substantia tua*, Grot. *naturam manna. Junius, substantia manna te creata: Sic malim accipere quam referre ad naturam Dei.*

Ruth 1. 12. תקוה Gr. ὑπόστασις, hope, Jer. 10. 17. כנעתך Gr. ὑπόστασίν σου Jer. 23. 22. יסודו Gr. ἐν τῇ ὑποστάσει μου, *Junius, in consilio meo*. Ezek. 19. 5. ἡ ὑπόστασις αὐτῆς, her hope. Job 22. 20. קימנו ἡ ὑπόστασις αὐτῶν. Ezek. 43. 13. צורתו וחצב ἡ ὑπόστασις αὐτοῦ. Nahum 2. 7.

Latin

Latin *Et substantiâ meâ*, and my substance. In the New Testament it is onely 2 *Cor.* 9. 4. and 11. 17. where it is rendered by *this confidence*, that is, subsistence, settledness, or firmitude, which being applied to the mind, notes confidence, unshaken boldness, or security, *Heb.* 3. 14. where we read *the beginning of our confidence*, used as it is likely, as in the Greek, *Psalm.* 39. 7. *Heb.* 11. 1. where it is rendered *the substance of things hoped for*, by others, *the ground, or confidence*, I conceive, *the assurance* or *security* meant by it: And here, *Heb.* 1. 3. In none of which places, or any other that I can find, *Hypostasis* signifies wisdom, power, and holiness, of a person; and therefore I see not how it can be expounded the character of his *Hypostasis*, that is the resemblance of his Fathers attributes, or his supremacy or soveraign Majesty; But that he is as it were the Print, Impression, stamp, or as we translate it, *express Image of his Person*, or Subsistence, or Substance, which comes nearest to the use of the word, as it is in the Greek version, *Psal.* 139. 15. and that by reason of his being *his Son by whom he made the worlds*; which will be better understood by considering when he was *the*

brightness

brightness of his glory, and the express Image of his person: The participle we translate [*being*] cannot be expounded of being such consequently to *his sitting on the right hand of the Majesty in the heights*, but antecedently thereunto, and to his *bearing* or *upholding all things by the Word of his Power* in order of nature at least, and to his *purging our sins* in time; which appears, 1. From the order of the words, he is first said to be *the brightness of Glory, the character of his Person*, next to *bear all things by the Word of his Power*, than to *have purged our sins by himself*, and then to have *sate on the right hand of the Majesty on high*, therefore he was antecedently to all the rest *the brightness of Glory, and character of his Person.* 2. The connexion between being the *character of his Person*, and *up-holding all things by the* copulative particle shews these were together, but *the up-holding all things* was before *his sitting on the right hand*, therefore also the *being the character of his Person.* 3. Then he was *the character of his Person* when *he purged our sins*, but that was before his *sitting on the right hand*, therefore also was his being *the character of his Person.* 4. From the use of the participle

which

which is to be interpreted, either of the present or past time, as *Heb.* 5. 8. καίπερ ὢν *although he were*, *Philem.* 9. τοιοῦτος ὢν *being such* with many more: whence it follows that these things cannot be said of Christ as man, sith as such he *up held not all things by the Word of his Power*, but of his Divine Excellency in which he is a radiature from God, and is the *character* or print of *his Person*, before his ascention, or executing his office on Earth: Besides the titles are so transcendent as exceed the Excellency of the Angels, and therefore express the Divine Nature: And the *Emphasis* is put in them that bring so excellent *he purged our sins*: And if he had been termed *the brightness of Glory, and character of his Fathers Person*, only in executing the office of Mediatour, and representing God to us by his preaching, no more had been said, than was *verse* 2, *That God had spoken to us by his Son*, and might be said of some of the Prophets, specially *Moses* who did reveal Gods mind to the people of *Israel*, with *whom God spake face to face*, his face did shine and was glorious, represented Gods Majesty, Power, Wisdom, Goodness in bringing *Israel* out of *Egypt*, doing Miracles, whence he is said

to

to be made a God to Pharaoh, *Exod.* 7. 1.

3. Notwithstanding the opinion of so learned men, yet I conceive the *bringing into the world* is not a thing future to be done at the last day for these reasons. 1. Because if the verb εἰσαγάγῃ migh be expounded as of the future time (the contrary whereof seems true to me) yet the verb λέγει *saith* must be expounded of a time past, and the sense be this, *when he did bring his first-begotten into the world he said; And let all the Angels of God worship him.* 2. Because a determination or purpose concerning a thing future had not been a fit argument to prove his present meliority or superiority above Angels. 3. If it had been meant of a future bringing into the world I conceive he would have said, *into the world to come*, as he speaks, *Heb.* 2. 5. and 6. 5. 4. Because where he useth the like expression, though not the same words, to wit, *Heb.* 10. 5. *when he cometh into the world he saith*, it is meant of the time when *he had a body prepared for him*, which was at his birth: For which reason, and because we find not any mention of the Angels of God worshipping after his Resurrection, as we find done, *Luke* 2. 13. it is to be applied to the time of his Birth; and if it be ob-

objected that he was not to be worshipped by the Angels till his exalting at the right hand of God, as *Rev.* 7. 10, 11. the contrary is to be held, sith the Wise-men, *Mat.* 2. 11. *Peter*, *Luke* 5. 8. *the Apostles*, *Mat.* 28. 17. *Luke* 24. 52. *worshipped Christ*; and no doubt but the Angels did and were to do the like. As for the words *Heb.* 2. 5. that they referre to *Heb.* 1. 6. and so *Heb.* 1. 6. meant of the world to come, because no where else had he spoken of the world to come, I conceive they do not evince what is gathered from them. 1. Because he doth not say, *Heb.* 2. 5. of which we have, but of which we do speak. 2. If he did say, of which we have spoken, it might very well refer to *Heb.* 1. 12. which mentions the *change of the Heavens and Earth*, which are the same thing with *the world to come*, though the same word be not used in both places: For which reasons I conceive it better to make a transposition in the word *again*, and to expound the words thus; *Again he saith, when he did bring his first-begotten into the world*, using *again* as he did *verse* 5. to express another citation; Nevertheless, were Mr. *Medes* reading yielded, it must shew a former bringing into the world, and so a being

ing of Christ afore his coming into the world; and consequently his being the Son of God begotten before the world began.

4. It is true Christ *had a more excellent name* by grant as *appointed Heir of all things*, yet was not the Son of God because Heir of all things, but Heir of all things because his *Son*, *by whom he made the worlds*, *v.* 1. 2. which is the reason also given, *Col.* 1. 15, 16. as the particle ὅτι *because* shews: It is true the Angels were to worship Christ, because of his office, and his exaltation, yet not barely because of his office and exaltation, but also because of his generation, as the Son of God, and the union of his two Natures in one Person, by reason of which he was worshipped afore his Resurrection, *Mat.* 2. 11. in his minority.

5. Jesus Christ is not termed *God* in respect of his office, but nature, as being the Son of God the Creatour, *by whom he made the worlds*, ver. 2. and in respect of his generation, God the Father is said to be *his God*, and he *God of God*, as in the *Nicene Creed*. And being made a man was *anointed*, and other men were his *fellows*, or *partakers with him*, though not in the same measure as he, *who had the Spirit without measure*, *Joh.* 3. 34.

6. *Grotius* his change is without any warrant of Copy or Example, and therefore is too bold an alteration to be allowed; nor had the Apostles assertion of Christ, *that for him he made the worlds*, been so full to his purpose to set out Christs Excellency, as to say, *that by him he made the worlds*: Besides, sith *Col.* 1. 16. it is said, *by him were all things created, and for him*, and that made the reason of his being *the first-born of every creature*, *ver.* 15. it is in like manner to be conceived, *Heb.* 1. 2. that *he appointed his Son Heir of all things, because by him he made the worlds*: By the *worlds* is not meant the future world, or blessed immortality, nor the making them, the renewing of them; But the worlds signifie either the frame of Heaven and Earth at first Creation, or the times and generations of men, and their making the creating at the beginning of time, or the forming and continuing of them in their successions. The former sense of making Heaven and Earth, and their Inhabitants, as it is confirmed by the parallel place, *Col.* 1. 16. so it is put out of doubt by the words of the same Authour, *Heb.* 11. 3. *By Faith we understand that the worlds* (the word used, Heb. 1. 2.) *were framed*

framed by the Word of God, so that things which are seen were not made of things appearing, which doth evidently refer to *Gen.* 1. 1, 2. and *Heb.* 9. 26. *the end of the worlds*, αἰώνων is opposed to *the foundation of the world*; and in conformity to this sense ἐκ τοῦ αἰῶνος *John* 9. 32. is as much *as from the beginning of the world*: nor can it be meant of a future world, sith the word of making notes a thing already done, and to say he made that which was not yet in being, or which was not yet made, had been to say, that he made that which he did not make, and to say, he made by him the worlds, if he were not then existent had been to say he made the worlds by a not being; Nor can it be shewed that making, that it have various senses, is put for revealing, or that said to be made, which is only made known.

Heb. 1. 10, 11, 12. are a testimony cited concerning Christ, as *verse* 8. the words πρὸς δὲ τὸν Υἱὸν *unto*, or *of the Son*, shew as *v.* 7. πρὸς μὲν τοὺς ἀγγέλους λέγει, *he saith of the Angels*, and the copulative conjunction Καὶ *verse* 10. shews it to be a distinct testimony from the former, and the words cited together shew all meant of Christ; If

the latter part of them belong to Christ it follows, that also the former belongs to him: for it belongs to the same person and power which dissolves or changeth the Heavens to lay the foundation of them: Nor is there an instance produced either, *Mat.* 12. 17, 18, 19, 20, 21. or *Acts* 2. 17 18, 19, 20, 21. in which words are cited, whereof part only belong to the matter for which they are cited, although *Mat.* 12. 19. alone had fitted the occasion; Nor are there, or any where else words cited as spoken part of one person, part of another, as they would have them, who use this evasion: Nor are the words; *Heb.* 1. 10, 11, 12. cited only to prove *ver.* 4. that Christ *was made so much better than the Angels, as he hath inherited a more excellent Name than they*; But to prove, that *by him God made the worlds, verse* 2. Nor can there be good sense in making the first part, *verse* 10. to be directed to God, and the other *ver.* 11, 12. of Christ, when it is the same *Lord* who is spoken to *ver.* 10, 11, 12. Nor can that which is spoken of an eternal duration, *à parte antè*, on the part before, as well as *à parte post*, the part after, be applied only to the duration of his Kingdom which is only eternal *à parte post*,

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on the part after, and which is also to be resigned to the Father, 1 *Cor.* 15. 2.

7. *Grotius* is still too bold to put αὐτοῦ *his* meaning *the Fathers Word* or *Power*, instead of αὐτοῦ *his own*, meaning *the Son* without any extant Copies named by him, and clean against the Apostles scope to set out Christs Excellency: Now to Rule at his Fathers command had noted his obedience, and subserviency, not his excellency; For so do all holy Angels and good Magistrates, they rule at Gods command: Nor is the expression, suitable to his sense: If he had meant, as *Grotius* conceives the sense, he should have said, ruling all things at the command of his Fathers *authority* ἐξουσίας, rather than δυνάμεως *Power*, and not have said ῥήματι *by the Word*, which notes the means of effecting, as *Heb.* 11. 3. but κατὰ τὸ ῥῆμα *according to his Word*, as the rule of administration, or as it is *Luke* 5. 5. ἐπὶ τῷ ῥήματί σου *at thy command*: Besides, *Heb.* 11. 3. ῥήματι *by the Word of God*, notes not a command to the Son to do it, but the powerful word to the world, by which it was made, *Gen.* 1. And the *all things he upholds*, *Heb.* 1. 3. comprehend not only the Church, but the *worlds made by him*, or all creatures, as

Heb. 2. 8, 10. *Col.* 1. 16, 17 must be understood.

It is true, that נשיא signifies *a Prince*, nor will I deny that Φέρειν (as *Grotius*, Dr. *Hammond*, *Heinsius exercit. sacr. l.* 16. *c.* 1. conceive) signifies to rule or Govern, *Numb.* 11. 14. *Deut.* 1. 9. yet it signifies not only to Govern, or Order them, but also to sustain them by provision, as both the occasion of the peoples desire of flesh, and the words of *Moses*, ver. 11, 12. [*Wherefore hast thou afflicted thy Servant? And wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten* (or *born*, as the *Greek* hath it) *them, that thou shouldest say unto me, Carry them in thy bosome* (*as a nursing Father beareth the sucking Child*) *unto the Land which thou swarest unto their Fathers?*] shew; It is true, *Deut.* 1. 9. *bearing* notes *rule*, but not it only, but also provision and sustentation, as the words *verse* 12. shew; *How can I my self alone bear your cumbrance, or wearisom molestation, trouble*, as Isa. 1. 14. *and your burden; Greek, and your Hypostasis*, that is your subsistence or sustentation by provision,

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and your ſtrife, in *Greek*, your *antilogies*, gain-ſayings or contradictions. And *v.* 31. *In the wilderneſs the Lord thy God bare thee, as a man doth bear his Son, in all the way that ye went until ye came to this place*: Where ſaith *Ainſworth*, *in his Annotation, this word meaneth not the bearing of the body only, but bearing of their infirmities, and ſuffering the evils and troubles in the education of them, as a Father doth in his children which the Greek explaineth by etrophophoreſe a word that* Paul *uſeth in* Acts 13. 18. *Where the Syriak expoundeth it nouriſhed*: or, *as ſome copies have it, Etropophoreſe, he ſuffered their manners*: Dr. *Hammond Annot. on* Acts 13. 18. *carried as a Nurſe*: Whence I infer, that if *Heb.* 1. 3. the word *bearing* be uſed as *Numb.* 11. 14. *Deut.* 1. 9. yet it doth not ſignifie meer ruling or ordering the Church by wiſdom and authority, but up-holding, ſuſtaining, maintaining the worlds, or ages which he made, or all things created by the Word of his Almighty Power; by which they were framed at firſt, *Heb.* 11. 3. which bearing or up-holding all things is not limited to the time after Chriſts Reſurrection, but is antecedent to his death: For ſo the words are, *He by*

whom God made the worlds, being the brightneſs of his glory, the character of his ſubſiſtence, and bearing all things by the Word of his Power, having by himſelf made purgation of our ſins, ſate at the right hand of the Majeſty in the heights: This order of words ſhews that he was *the brightneſs of Glory, and character of Gods ſubſiſtence, and bare all things by the Word of his Power, and made purgation of our ſins by himſelf afore he ſate at the right hand of the Majeſty or greatneſs in the heights.*

8. It is true that *Heb.* 1. 13. is ſpoken of Chriſt as man exalted; yet as Chriſt argued againſt the *Phariſees* from the ſame paſſage of *Pſal.* 110. 1. (which the *Chaldee* renders, *the Lord ſaid unto his Word, meaning Chriſt, ſaith* Ainſworth *Annot.*) *Mat.* 22. 42, 43, 44, 45. that Chriſt muſt be a greater perſon than *David's* Son, becauſe *David in ſpirit calls him Lord*, and therefore to have an higher nature than himſelf being then his Lord; ſo we may argue from *Heb.* 1. 13. The Scripture proves Chriſt to be Lord of Angels, becauſe God ſaid, *Sit thou on my right hand till I make thine enemies thy foot-ſtool*, therefore he had a nature above Angels, and conſequently Divine: For Chriſt

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ſuppoſeth in that place, that Chriſt was to be *David*'s Lord, which was not denied, and thereby proveth that he muſt be greater than *David*, and of another nature than his, ſorasmuch as he that was no more than his Son, could not be his Lord, the Father being Superiour to the Son in Nature, who hath no other Nature than what he deriveth from himſelf.

SECT. 19.

Heb. 7. 3. *Is urged to prove the Eternal Son-ſhip of Chriſt.*

TO what is ſaid, *Heb.* 1. I ſhall add what is ſaid *Heb.* 7. 3. concerning *Melchizedec*, that he is mentioned *without Father, without Mother, without Genealogy*, that is without ſpeech of his deſcent or pedigree, *neither having beginning of daies, nor end of life; but made like unto the Son of God, remaineth a Prieſt for ever*: Which intimates, that *the Son of God, was without Father, without Mother, without Genealogy, neither having beginning of daies, nor end of life*, that is, as he was the Son of God

God he was *Father or Mother* among men; in which respect there is *no Genealogy* of him, that *he is without beginning of daies, or end of life*, therefore he was before any creature was made, begotten of the substance of his Father, not made of nothing, very God of the same substance of the Father, by whom all things were made: For as the Son of man and according to his office he had beginning of daies, and had a Mother: Nor can the sense be right, that *the beginning of daies* is meant of the Priest-hood of *Melchizedec*, for the other part, *nor end of life*, is to be expounded of his Being, not of his Priesthood; and therefore also his not having beginning of daies must be meant of his Being, as the Son of God, not of his Priesthood.

SECT. 14.

Sect. 14.

Christs Kingdom is the Kingdom of the Son of Man so termed, according to his Excellency above all men.

THe Kingdom we are to seek is termed sometimes the Kingdom of the Son of man, *Mat.* 16. 28. *Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his Kingdom*: which title Christ often takes to himself, *Mat.* 16. 13. *whom do men say, that I the Son of man am?* and upon this consideration, he hath the Kingdom given to him, according to what our Lord Christ saith, *John* 5. 27. *That the Father hath given him authority, and to do judgment, because he is the Son of man*: Accordingly, where Christ fore-tells his chief act of regality he useth this title, *Mat.* 25. 31. *When the Son of man shall come in his glory, and all the Holy Angels with him, then shall he sit upon the Throne of his glory*, and *ver.* 34. 40. terms this Son of man *the King*. Whence it is apparent that this title

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of *the Son of Man* is to be considered, that we may have right intelligence of this Kingdom. Now this title of *the Son of man* may be understood. 1. As noting him to be a man of the same kind with other men: And in this sense the Son of man is no more than a man, as *Numb.* 23. 19. *Psal.* 4. 2. & 144. 3. & 146. 3. *Eph.* 3. 5. *&c.* In which sense it is conceived, that *Ezekiel* is often spoken to by the title of *the Son of man*, as *Ezek.* 2. 1, 3, 6, 8. not importing any excellency above other men, but nature and infirmities common to other men: Mr. *Gataker* in his *Cinnus*, *l.* 2. *c.* 12. whereas it was said by *Nebuchadnezzar*, *Dan.* 3. 25. as we read it; *Lo I see four men loose walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God*, it being לבר אלהין some will have it translated *a Son of the Gods*, as meaning by it an Angel, as *vers.* 28. or a man of excellency and dignity, who were usually stiled Sons of the Gods, as *Psal.* 89. 7. according to *Pagnin*, concludes, that *according to the profane Kings mind in our language, if we would rightly render it, we should say, not like the Son of God, but like a Son of the Gods, that is, a person of a most beautiful,*

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and as it were divine form: Also in like manner when it is said, Daniel 7. 13. Behold one came with the clouds like the Son of man, it is no more than a certain person indued with humane form, and should be termed like a Son of man; not as it is commonly rendered, like the Son of man: as if Christ were designed man as well as God, as Junius in explaining hath noted; Because he is in the New Testament most frequently named the Son of man: For how could the form of the Son of God, to be represented in our flesh be then set before Daniels eyes, that whom he had seen descending from heaven, he should declare him seen as like to him, whom it is not probable that himself foresaw of what shape he should be? For although it may seem in very deed that he was the Son of God, whom the Prophet had beheld in that vision to have approached to God the Father, the ancient of dayes; yet nevertheless it should not be therefore said he was like to the Son of man, to wit Christ; For this had been as if it were said he was like to himself, but like to a Son of man, that is to a man, as Ezekiel is often termed Son of man, and sons of men for men, then which nothing is more frequent. So also the Apostle, made in the likeness of men,

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and found in fashion as a man, Philip. 2. 7. *saving that these things are said of him according to what he was, that according to what was represented. In like sort that of the Evangelist* John *is to be taken, which is* Rev. 1. 13. *like to the Son of man; which also the most famous man* Theodore Beza *saw, when he turned it, I saw (some one) like to a Son of man, and in his notes, to a Son of man, that is to a man, or who resembled a man; after the Hebrew Idiotism. For although he was Christ, yet that this is to be taken in general concerning the shape of a man, appears from hence, that the Article is not added: Also from* Daniel 10. 5. *Where a vision altogether like is described: So he: To which may be added the parallel place respecting the same person in the same book,* ch. 14. ver. 14. *One sitting on a cloud like to a Son of man, that is a man.*

2. He may be said to be stiled *the Son of man* by excellency, as when the *Philosopher* a common name to many is by excellency appropriated to *Aristotle*, or *the Orator* to *Cicero*, or *the Poet* to *Homer*; In which sense Christ is termed the *seed of the woman*, *Gen.* 3. 15. *the Son of* David, *Mat.* 20. 30. and 22. 42. And in this sense he is termed

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the ſecond Adam, becauſe as the *firſt earthly Adam* was a common perſon, comprehending all that from him are propagated by natural generation; ſo Chriſt is the *ſecond, heavenly Adam*, 1 Cor. 15. 45. *the ſecond man*, verſe 47. becauſe all are comprehended in him, , that are by ſpiritual regeneration the Sons of God. And in this reſpect it is ſaid, that *Adam was the type*, or *figure of him that was to come*, *Rom.* 5. 14. and hereupon the parallelism of one to the other is made by the Apoſtle, *ver.* 15, 16, 17, 18, 19, 21. and 1 *Cor.* 15. 21, 22. and all the members of the Myſtical body termed *Chriſt*, 1 *Cor.* 12, 12. and of Chriſt it is ſaid, *Epheſ.* 2. 15. *that he might make*, or *create in himſelf two unto one new man making peace*; which *new man* is ſaid to be *put on*, *Epheſ.* 4. 24. *Col.* 3. 10. as elſewhere Chriſt is to be *put on*, *Rom.* 13. 14. *Gal.* 3. 27. and Chriſt is ſaid to *be all things, and in all*, *Col.* 3. 11. without diſcrimination of *Greek, and Jew, circumciſion and uncircumciſion, Barbarian, Scythian, bond and free*, and all the members of Chriſt, when they meet together are *a perfect man, according to the meaſure of the ſtature of the fulneſs of Chriſt*, *Epheſ.* 4. 13. which is expreſſed

expressed to be *his body*, *verse* 16. and this is called the *Church*, *which is his body, the fulness of him that filleth all in all*, *Ephes.* 1. 22, 23. In like manner Christ is termed *the seed of* Abraham, *Gal.* 3. 16. *Now to* Abraham *and his seed were the Promises made; he saith not, And to his seeds, as concerning many, but as of one; And to thy seed, who is Christ*: Which is meant of Christ personal primarily, and secondarily of Christ Mystical; to wit, all Believers, who are termed, *verse* 7. Abraham's *Children*, and *verse* 26, 27, 28, 29. *Ye are all the Sons of God through Faith in Christ Jesus: For as many as have been Baptized into Christ have put on Christ: There is neither Jew, nor Greek, nor is there Servant, nor free, nor is there male and female, for ye are all* εἷς *one man in Christ Jesus, and if ye be Christs then are ye* Abraham's *seed, and Heirs according to the Promise.* And thus it is more probable to me, that *Daniel* 3. 5. is not to be read *a Son of the Gods*, to note only a person of a more excellent visage, as the Gentiles called men of rare Beauty and Majesty; but *the Son of God*, whom he calls *the Angel*, *verse* 28. who was known in the Church of God by the title of *the Angel of*

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the Covenant, Mal. 3. 1. *the Angel of God's Presence*, Isa. 63. 9. on which Mr. *Gataker* in the *Annotations* of sundry Divines in *English* hath this note: *Certain it is that this Angel here spoken of, is that Angel, of whom God spake unto* Moses, *Exod.* 23. 21, 23. *termed both* Jehovah, *Exod.* 13. 21. and 14. 10, 24. *and his Face or Presence*, Exod. 33. 14, 15. *and an Angel*, Exod. 33. 2. *who that he was no other, than the Messias Jesus Christ, the conductor of them in the Wilderness, holy* Stephen *informeth us, Acts* 7. 38. *the eternal Son of God, the resplendency of his Fathers Majesty, and exact Image of his Person*, Heb. 1. 3. *in whom therefore his Name is said to be*, Exod. 23. 22. *he that appeared unto* Moses *in the bush*, Exod. 3. 2. *Styled Jehovah there*, verse 4. *and by* Jacob, *the Angel that delivered, or rescued him out of all evil*, Gen. 48. 16. *and by* Malachy *lastly, Jehovah, the Angel of the Covenant*, Mal. 3. 1. *termed an Angel, or Messenger, in regard of his Mediatourship*, Heb. 8. 6. *of God's face; either because he doth exactly resemble God his Father*, John 14. 9, 10. Col. 1. 15. *or, because he appeareth before the Face, or in the Presence of God, for us*, Heb. 9. 24. See

Rom. 8. 34. *Revel.* 8. 3. *this Angel secured and safeguarded them all the way thorow the Wilderness, from* Egypt *to* Canaan, *Deut.* 8. 2, 4. and 32. 10, 12. which it's not unlikely *Nebuchadnezzar* somewhat understood, as well as that God *sent an Angel to deliver his Servants that trusted in him*, verse 28. by *Daniel*, whom God used to reveal to *Nebuchadnezzar* the succession of the four Monarchies, whereupon he acknowledged *Daniels God to be a God of Gods, and a Lord of Kings, and a Revealer of secrets*, *Dan.* 2. 47. And I judg the opinion of *Cameron* in his *prælection* on *Mat.* 16. 27. to be right, *that the term Son of man*, Dan. 7. 13. *notes the Messiah, and that the title of Son of man is given to him, not as importing any diminution, but his excellency, and that in allusion to that place in Daniel Christ, when he speaks of himself*, Mat. 16. 27. Mar. 25. 31. John 5. 27. *useth that title of the Son of man to shew, that he was meant therein*, and that we need not either alter the pointing, as some of the Antients, nor make that the reason of committing judgement to him, *John* 5. 27. because he *only of the three Persons in the holy Trinity is man*; as Dr. *Pearson* conceives in his *Exposition* of the seventh

seventh *Article of the Creed*, but that Christ intimates, that all judgment was committed to him, because he was the son of man meant *Dan.* 7. 13. which is also the opinion of *Grotius Annot. ad Johan. Evang.* c. 5. 27. *because he is that Son of man, of whom* Daniel *foretold, that to him should be given dominion and a Kingdom over all Nations without end.* Dan. 7. 13, 14.

Nor is it of force to enervate this opinion, that it is said, that he who *came before the Antient of daies, was as the Son of man*: For the particle כ signifies not only the likeness of a thing, but also the verity of it, as ὡς doth, *John* 1. 14. 2 *Cor.* 2. 17. And if it should note only likeness and not identity, both there, and *Revel.* 1. 13. and 14. 14. it should intimate as if he whom *Daniel* and *John* saw were not Christ, but one like him, and so the person to whom dominion was given, and the person described

τὸ δὲ, ὡς, ἐν τούτῳ δηλοῖ οὐχ ὁμοιώσεως ἐστιν, οὐδὲ παραβολῆς, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβήτου διορισμοῦ. *chrysost. hom.* 12. *in Jo.* 1. 14. *Annot.* on Job 24. 14. (As) sometimes in Scripture language sets not out the similitude, but the thing it self, Hos. 4. 4. and 9. 10. John 1. 14.

should not be Christ: But the words being conceived aright, *Daniel* saw Christ the Son of man in the apparition; Nor is it absurd to say so of *Daniel*, though Christ were not then Incarnate. For he had by the Spirit Christ represented to him, as he was to *David* when *in Spirit he called him Lord*, *Mat.* 22. 43. And *Abraham rejoyced to see his day, and saw it, and was glad*, John 8. 57. And if in the apparations of the Angel, that spake to *Abraham* about *Sodom*, to *Joshua* about *Jericho* it were Christ that appeared, and so at other times Christ appeared in humane shape, as sundry Arguments evince; then *Daniel* could not be ignorant, who the Son of man was. Nor is the defect of the Article, *Rev.* 1. 13. and 14. 14. a sufficient reason to shew *the Son of man* there to be no more than a man; For the Article is also wanting, *John* 5. 27. and yet *the Son of man* is meant peculiarly of Christ: And so is *Dan.* 10. 5. though it be only read *a man*.

It is to be considered that the term *Son of man* is still given by Christ to himself, not as *Maldonat* the *Jesuite* conceived, as debasing himself, or speaking of himself diminutively, as *Psal.* 22. 6. *But I am a worm*, and

and no man: a reproach of men and despised of the people: For he doth give himself the title of the Son of man not in his prayer to God, as *Psal.* 22. 6. but in his speeches to the people, and then when he expresseth his Power, *Mat.* 9. 6. *Mat.* 12. 8. *Mat.* 26 64. & 13. 37, 41. nor do the places alledged prove that the title of *Son of man* is taken by Christ to himself, to shew his debasement by it, but to imply, that though he were *that Son of man to whom dominion over all Nations did belong*, yet he *had not* then *where to lay his head*; And the like is to be said of that *Mat.* 12. 40. that even he who was *the Son of man* by excellency, should be *three daies and three nights in the heart of the Earth*: Nor is there *Mat.* 12. 32. a lessening of Christs person below the Holy Spirit implied by the title *Son of man*; the sin is less which is *against the Son of man*, than *the Blasphemy against the Holy Spirit*, not because of the excellency of the Spirits Person above the Person of the Son of man, but because of the property of that sin, being against the conviction of the Spirit by his operation, *John* 12. 34. The Jews enquire, *Who is this Son of man?* not meaning, that the Son of man was a diminitive term, but

doubting how that Son of man ſhould be the Meſſiah, of whom he had ſaid that *he ſhould be lifted up*, *verſe* 32. And for that place, *Pſal.* 8. 6. *Heb.* 2. 6. *the Son of man* doth not expreſs an abject condition, though an inferiour low nature in compariſon of Gods, but rather Chriſts high dignity; the Authour of that Epiſtle proving, that to no other man were all things made ſubject, but to him, who *being made little lower than the Angels*, βραχύ τι *for a little time*; to wit, the time of his ſuffering, *verſe* 9. (as *Cameron* expounds it, *prælect.* in *Mat.* 16. 27.) was made Superiour to Angels, and had all things ſubjected to him.

SECT. 15.

Sect. 15.

Christ's Consubstantiality with the Father according to his Deity, with us according to his Humanity, as the Chalcedon *Councel determined, is asserted and proved from* John 1. 14. Acts 2. 30. Rom. 1. 3, 4. *and* 9. 5.

HOwever, whether the reason of the appellation be this latter or no, it is certain, that thereby is signified, that Christ hath an Humane as well as a Divine Nature; and according to the Doctrine of the Councel of *Chalcedon* I determine, *that the Son of God our Lord Jesus Christ, is truely God, and truely man, the same, of a reasonable soul and body,* ὁμοούσιον τῷ πατρὶ κατὰ τὴν θεότητα καὶ ὁμοούσιον ἡμῖν κατὰ τὴν ἀνθρωπότητα, *consubstantial with the Father, touching the God-head, and consubstantial, or of one essence or substance with us, according to the Man-hood:* Which it were unnecessary to prove, sith his composition of Body, Birth,

Growth, Properties, Actions, Sufferings, and what ever else prove a Person to be a man, as we are, as plainly are related, and were as fully manifested to have been in Christ Jesus, as in any other man; but that as of old *Valentinus*, *Marcion*, and some others denied his body to have been of humane seed as the matter; holding it to have been imaginary, not real, or Cœlestial, and to have passed through the Virgins womb: So others of late have denied the truth of Christs Incarnation, and the reason of his being termed *the Son of man*, contrary to the holy Scriptures, as shall be shewed by these Texts following, which ascribe both a Divine and Humane Nature to one and the same Person, the Lord Jesus Christ, both while he was on Earth, and as he is now in Heaven, and shall appear at his future coming to Judgement.

To this purpose are the words alledged before, out of *John* 1. 14. which shew that the same Person who is *the Word*, *was Flesh*; which, because I have before vindicated *Sect.* 6. I shall not insist on here, nor on such proofs as may be made from *Col.* 1. 18. or *Heb.* 1. 3. in which that is ascribed to the Son (whom I before proved, *Sect.* 9, 10, 11, 12.

11, 12. from those chapters to be God) which proves him a man, to wit his being *head of the body the Church, the first-born from the dead, who by himself purged our sins, and is sate down on the right hand of the Majesty in the heights*: But consider other places, where both natures in one Person are declared: Among which I shall chuse to insist on first, those places, which speak of Christ as descending from the Fathers according to the Flesh, as *Acts* 2. 30. *Therefore* David *being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his Throne.* Rom. 1. 3, 4. *Concerning his Son Jesus Christ our Lord, which was made of the seed of* David *according to the flesh, who was declared or determined the Son of God, in,* or *with Power according to the Spirit of Holiness by the Resurrection of,* or *from the dead.* Rom. 9. 5. *Whose are the Fathers, and of whom Christ according to the flesh, who is over all, God blessed for ever.*

Which Texts do expresly teach, that Jesus Christ had a humane nature, which is termed *the flesh*, as it is frequent by [*Flesh*] to understand a man or Humane Nature,

Rom.

Rom. 3. 20. and 11. 14. *Isa.* 58. 7. *Gal.* 2. 16. For he was *of the fruit of* Davids *loins according to the Flesh*, which being a restriction cannot limit [*raising up*] but [*Christ*] and so notes another part, according to which Christ was not raised up out of the loins of *David*, which must be understood of his Divine Nature; according to which he was *Davids Lord*, Mat. 22. 44, 45. *He was of the seed of* David, *and of the Fathers* τὸ κατὰ σάρκα, *as to that which was according to the Flesh*; restrictively *after it*, implying another Nature, according to which, he is of an higher original, even *the Son of God*, *Rom.* 1. 3, 4. *God over all, blessed for ever*, *Rom.* 9. 5. Whence it is inferred:

He who is so *Davids Son according to the flesh, raised up out of the fruit of his loins according to the flesh*, *made of the seed of* David *according to the flesh*, *of the Fathers according to the Flesh*, as that he is also *Davids Lord*, *the Son of God*, *God over all blessed for ever*; is consubstantial with the Father as touching the God-head, and consubstantial with us as touching his Man-hood: But such is Jesus Christ. Therefore, *&c.*

SECT. 16.

Sect. 16.

The Exception against the Argument from Acts 2. 30. Rom. 1. 3, 4. Rom. 9. 5. *is set down.*

AGainst this it is thus excepted: *when the Apostle saith, that Christ came of the Fathers according to the flesh, who is over all a God blessed for ever; the opposition is not entire and exact as wanting the other Member: What that Member is, another passage of the Apostle, wherein you have the same opposition in describing Christ, will inform you; It is* Rom. 1. 3, 4. *concerning his Son Jesus Christ our Lord, who was made (or rather born) of the seed of* David *according to the flesh, and declared to be the Son of God with Power (*Gr. *determined, or ordained Son of God in Power) according to the Spirit of Holiness, by the Resurrection from the dead: Here you see that to those words, according to the flesh, are opposed these, according to the Spirit of Holiness: Again, What this Spirit of Holiness is, will be no hard matter to find out,*

if

if we consider that as the flesh signifyeth a constituting part of Christ, namely his fleshly body; so also must the Spirit of holiness, opposed thereunto, signifie a constituting part: If so, then it is not the holy Spirit, as every one will confesse, nor the reasonable soul of Christ, because he is intimated to have had this Spirit by means of the resurrection from the dead, whereas he had a reasonable Soul before his death: Nor the Divine Nature, for that is no where in Scripture designed by the name of Spirit, or Spirit of holiness: Besides, the adversaries hold, that Christ had the Divine Nature, whilst he was yet cloathed with flesh. It remains therefore that by the Spirit of holiness, which Christ had by means of the resurrection of the dead, and is a constituting part of him, is to be understood his Holy, Spiritual Body, whereby he is excepted from other men, being the first-born from the dead, or the first that arose from the dead, as that he never dyed again, but was cloathed with a Spiritual body, and made like to God, who is a Spirit. And now the sense of that passage beginneth to appear, Heb. 9, 14. *How much more shall the blood of Christ, who through the eternal Spirit (*Gr. *through an eternal Spirit, for no*

Article

Article is prefixed) offered himself without spot to God; Purge your consciences from dead works to serve the living God? By eternal Spirit is here meant the spiritual body of Christ, which lasteth to all eternity; and this expression is opposed to what the same Divine Author speaketh of Christ, Heb. 5. 7. who in the daies of his flesh, &c. For eternal is contrary to dayes, and Spirit to flesh: Neither will that which we have here spoken seem strange to him, who having penetrated into that profound Epistle to the Hebrews, knoweth (what is there frequently intimated) that Christ then made his offering for our sins; when, after his Resurrection, he entered into Heaven, and being endued with a spiritual and immortal Body, presented himself before God: For so the Type of the Levitical High-Priest making the yearly Atonement for the sins of the People (Levit. 16.) did require: For as the Atonement was not then made, when he slew the Beasts, but when having put on his linnen Robes, he brought their blood into the Sanctuary before the Mercy-Seat: So neither did Christ offer his sacrifice for our sins upon the Cross, but when after his Resurrection, being cloathed with Robes of Immorta-

mortality and Glory, he entered into Heaven, the true Sanctuary, and presented himself to God. (Wherefore to return to the foresaid passage, Rom. 9. 5.) *When it is there said, of whom according to the flesh (for so the Greek hath it) Christ came, who is over all a God to be blessed for ever; we ought (by the authority of the Apostle himself) to supply in our mind the other member of the opposition, and to understand the place, as if it had been said; who according to the Spirit of holiness by the Resurrection from the dead, is over all a God blessed for ever: But if Christ be according to the Spirit of Holiness by the Resurrection from the dead (that is) according to his spiritual Body, which he received by means of the Resurrection from the dead the Son of God in Power, and accordingly a God over all; he is not the Son of God in Power, and accordingly a God over all, by having the Divine Nature personally united to his Humane Nature, but by the Glorification and Exaltation of his very Humane Nature.*

SECT. 17.

Sect. 17.

This Exception against the Argument is refuted.

I Reply, that in this passage there are many errours.

1. That *Rom.* 1, 3. τῦ γενομένυ *is to be rendered* [*born*] *rather than made*: For though I deny not that the Participle τῦ γενομένυ may signifie [*born*] yet here it is not so fitly thus rendered, as [*made*] because it is not γεννωμένυ or γεννηθέντ@ commonly used for birth or generation, as *Mat.* 1.16. *Luke* 1.35.57.& 23.29. *Joh.* 3.41.& 18.37. *Rom.* 9. 11. but γενομένυ, as *Gal.* 4. 4. nor is it said *born of the Mother*, or *Woman*, as in expressions of birth is usual, *Job* 14. 1. *Mat.* 11. 11. *Luke* 7. 28. and the Preposition ἐκ doth note, not the womb from whence he came, but the matter out of which he was formed: For doubtless [*of the seed of* David *according to the flesh*, *Rom.* 1. 3.] is the same with [*of the fruit of his loins according to the flesh*, *Acts* 2. 30.] now

[*of*

[*of the fruit of his loins according to the flesh*] notes the matter out of which he had flesh or a humane body; and therefore the Father or antient Progenitour *David* is mentioned, and *his seed*, and *the fruit of his loins*; as the Jew is said to *come out of the loins of* Abraham, and *Levi* to *be in his loins*, Heb. 7. 5, 10. in respect of the matter out of which they came, not the Mother or her Womb, as the place from whence: And γενομένε notes the Act of God answerable to ἀναςήσειν *Acts* 2. 30. *raise up*, not the act of the Mother in bringing forth, and therefore *Rom.* 1. 3. it is rightly translated [*made*] or as *Piscator* [*orti raised*] answerably to ἀνατέταλκεν *sprang up*, Heb. 7. 14.

2. It is granted, that [*according to the flesh*] notes a constituting part, but that it notes a constituting part, which Christ had only afore his Resurrection, and not after his Resurrection, is not to be granted: For as it is now, the humane body of Christ, or humane nature is *made of the seed of* David, and *raised of the fruit of his loins according to the flesh*, sith it is the same numerical body, and Christ is still the same man which was made, or descended, or sprang out of *David*, notwithstanding any alteration

alteration in the outward estate, or inherent qualities in his humanity or humane body; it doth not become a constituting part in its humiliation, and not a constituting part in his exaltation: That very being which was *made of the seed of* David *according to the flesh, which was raised of the fruit of his loins according to the flesh, was to sit on his Throne*, Acts 2. 30. and *to reign*, *Luke* 1. 32, 33. And therefore as the Exceptor argues, that by *the Spirit of Holiness* cannot be meant the Soul or Divinity of Christ, because he had both (in our opinion at least) in the daies of his flesh, though the Soul were not then glorified; I may argue, by *the Spirit of Holiness* is not meant his glorified body, because he had it, though not then glorified, even in the daies of his flesh.

3. Which is more amply confirmed by shewing, that [*according to the flesh*] notes not his *fleshly body* as he speaks, that is Christs humane body in its debasement only, but his humane nature: For *according to the flesh*, *Rom.* 1. 3. signifies by the same Authours opinion, and the evidence arising from comparing the place, the same that it doth, *Rom.* 9. 5. now it signifies *Rom.* 9. 5. the

ſame which it doth *ver.* 3. where *Paul* calls the *Iſraelites his Brethren, Kinſmen, according to the fleſh*, but he means not, they were *his Brethren or Kinſmen according to the fleſh*, that is reſtrictively to their weakneſs, debaſement, or mortality, in oppoſition to their glorification, and excluding that as inconſiſtent with their being *his Brethren* or *Kinſmen according to the fleſh*: But he means by *according to the fleſh*, their humane nature as men and as men deſcended from the ſame Anceſtors, and ſo in like manner, when it is ſaid, *Chriſt was from the Fathers according to the fleſh*; the meaning is not, according to his weak, or inglorious condition preciſely, and excluſively to his glorified condition, but ſimply according to his humane nature, as deſcended from them, whether in the daies of his fleſh, or exaltation, without any diſcrimination: Which is confirmed by our Saviours own ſpeech to his Diſciples, *Luke* 24. 39. *Behold my hands and my feet, that it is I my ſelf; handle me and ſee, for a ſpirit hath not fleſh and bones as ye ſee me have*; Therefore Chriſt ſuppoſed after his Reſurrection that he had fleſh, that his humane Body was a fleſhly Body, the ſame according to the

the fleſh that it was before; which is alſo ſtrengthened by the expreſſions, *Acts* 2. 30. that *God raiſed him up of the fruit of* Davids *loins according to the fleſh*, but God did not *raiſe him up of the fruit of* Davids *loins according to the fleſh*, barely as weak, mortal, and debaſed, but ſimply as man deſcended from him, therefore [*according to the fleſh*] imports Chriſts humanity or humane body as from *David* without reſtriction to his low eſtate: And *v.* 31. when it is ſaid, *his fleſh did not ſee corruption*; his body is ſtill termed *fleſh*, the ſame *fleſh*, and not conſidered as weak; for as ſuch it ſaw a change (which may be termed in ſome ſort a corruption, to wit, a change from that weakneſs it had to a better form) but as the conſtituting part of his humane nature.

4. By [*the Spirit of Holineſs*, *Rom.* 1. 4.] whether κατὰ note a conſtituting part, or an efficient cauſe, cannot be meant Chriſts *holy Spiritual Body* in the Exceptors ſenſe. For 1. It would imply that his Spiritual Body were another conſtituting part than his fleſhly body; which is already refuted. 2. It would imply that his fleſhly body were not his holy body; whereas that which was *born of* Mary *was that holy thing, which*

should be called the Son of God, Luke 1. 35.
3. No where is the body of Christ termed *a Spirit*, or *the Spirit of Holiness* in any estate: For though it be true, that 1 *Cor.* 15. 44. mentions a Spiritual body; yet 1. That is there contradistinguished not to σαρκικὸν *fleshly*, but to ψυχικὸν *natural*, or *soulary*. 2. No where termed πνεῦμα *a Spirit*. 3. Nor πνεῦμα ἁγιωσύνης *the Spirit of Holiness*. 4. After his Resurrection Christ denies his body to be *a Spirit*, *as having flesh and bones*, *Luke* 24. 39. and he is said to *enter into the holy place by his own blood*, *Heb.* 9. 12. and to *have consecrated for us a new and living way to enter into the holiest by his blood, through the Veil, that is to say his Flesh*, Heb. 10. 19, 20.

It is an errour, that by *the eternal Spirit*, *Heb.* 9. 14. is meant *Christs Eternal Spiritual Body*; For [*the Eternal Spirit*] there must be of something distinct from *himself*; Else the meaning should be, he offered himself by himself, which is tautological and absurd; but by *himself* must be meant his body, as *Heb.* 1. 3. *Having purged our sins by himself*, is by his own body: For the thing offered was his own Body, or his *Life* or *Soul*, *Isa.* 53. 10. In the Type, the thing

thing offered is some body, *gift* or *sacrifice* *Heb.* 5. 1. and 8. 3. and 9. 7. 9. and 10. 1. and 11. 4, 17. whence the body offered is termed the *oblation*, *Heb.* 10. 5, 8. In the antitype Christ is said to *offer himself*, that is, *his body* called *his oblation*, *Heb.* 10. 10. and this offering is termed, *Heb.* 9. 25, 26. *the Sacrifice of himself for the putting away of sin*, and this to be not *often*, but *once in the end of the world*, ver. 26. *he was once offered to bear the sins of many*; verse 28. *He needed not daily, as those High-Priests, to offer up sacrifice first for his own sins, and then for the peoples: For this he did once when he offered up himself*, Heb. 7. 27. *By the which will we are sanctified, by the offering of the body of Jesus Christ once for all.* Heb. 10. 10. *But this man after he had offered one sacrifice for sins, for ever sate down on the right hand of God*, verse 12. which must be afore he sate down on the right hand of God, and therefore on earth, and this was by his *suffering* or *dying*, *Heb.* 9. 26, 27, 28. and therefore cannot be referred to his appearing in Heaven, but to *his blood-shedding*, *Heb.* 9. 22. in the daies of his flesh: whereby it appears to be false, that *Christ did not offer his Sacrifice for our sins*,

on the Croſs, there being no other time meant by that *once when he offered up himſelf for the ſins of the people*, *Heb.* 7. 27. and whereas it is ſaid, *Heb.* 9 28. *Chriſt was once offered to bear the ſins of many*. St. *Peter* tells us, 1 *Epiſtle* 2. 24. *Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed*: Which doth evidently refer to *Iſa.* 53. 4, 5, 6. whence the laſt clauſe is taken, and ſhews *the bearing of our ſins by the offering of himſelf* to have been on the Croſs or at the time of his ſuffering on Earth. And hereby it appears to be falſe, that Chriſt made not atonement till he came to Heaven: For *Col.* 1. 20. It is ſaid, *And having made peace through the blood of his Croſs he reconciled all things to his Father*, ver. 21, 22. *Now hath he reconciled in the body of his fleſh through death.* Rom. 8. 3. *God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin* (or by *a ſacrifice for ſin*, as *Heb.* 10. 8.) *condemned ſin in the fleſh*, which is all one with making atonement. That which is alledged, that *the atonement was not then made, when the High-Prieſt ſlew the Beaſts, but when having put on his linnen Robes, he brought their*

blood

blood into the Sanctuary before the Mercy-Seat, is partly false, there being atonement made for himself and his house, *Levit.* 16. 5, 6. before he entered into the holy place; and partly impertinent, sith the point in question is not where the atonement was made, but where Christ offered himself, *Heb.* 9.14. though both the offering and the atonement are resolved to have been afore his sitting at the right hand of God, *Heb.* 1. 3. and 10. 12. Nor doth it appear, that [*Eternal Spirit*, *Heb.* 9. 14.] is put in opposition to *the daies of his flesh*, *Heb.* 5. 7. For it is not said, *Heb.* 5. 7. *flesh that hath daies*, as if it noted a distinction of his body mortal, from his Spiritual Immortal Body; but *daies of his flesh*, only to note the time of his offering prayers, not the quality or adjunct of his body: Nor is it said, he *offered by the daies of his flesh*, as here *by the Eternal Spirit*, but *in the daies of his flesh*, to note the time, which is not intimated, *Heb.* 9. 14. by that term, *by the Eternal Spirit*, for then it should rather have been said, *by* or *in the Eternity of the Spirit*: The offering being an act of Christ on Earth, is no other than the act of his Deed and Will, whereby he did *present himself as a Sacrifice to God*, as the

phraſe is, *Rom.* 12. 1. or as it is *Eph.* 5. 2. *Gave himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour*; by reaſon of ſuch acts *Abraham* is ſaid *to offer up* Iſaac, *Heb.* 11. 17. and we are ſaid *to offer the Sacrifice of Praiſe*, Heb. 13. 15. *Spiritual Sacrifices*, 1 *Pet.* 2. 5. which is plainly expreſſed, *Heb.* 10. 10. *By which Will we are ſanctified by the offering of the Body of Jeſus Chriſt once*, or *for once*; which was no other than that which he expreſſed in that prayer, which *Arminius* termed rightly the *Canon* or rule *of Chriſts Sacrifice*, John 17. 19. *And for them I ſanctifie my ſelf, that they alſo may be ſanctified in truth*: Which being conſidered, I ſee not what good ſenſe can be made of it, as many Divines expound it, of the Divinity of Chriſt making the Sacrifice of Chriſt of value to ſatisfie for ſins: For the words [*through the Eternal Spirit*] have not reſpect to *himſelf*, who was offered, as enhauncing the price of the thing offered, by reaſon of the union of it to himſelf, neither the place of it before *himſelf*, nor the Preposition uſed, being διὰ *through* or *by*, not σὺν *with* or *in conjunction*, do ſute with ſuch a ſenſe; but it is in conſtruction annexed and

referred

referred to the *offering*, and notes the cause and means of offering: Besides the reason of *Piscator* is good in his *Scholie* on the Text, that *it belongs not to the Deity to offer Sacrifice, but that is it to which it is offered by a man as a man*: And indeed it is not good sense to say, *Christ offered himself by his God-head to God*, it being not easily conceivable what notion the God-head should have in such a speech, which is not absurd or inept; Nor do I think *Piscators* opinion good, that *by the Eternal Spirit is meant Christs Immortal Soul*, partly because no where is Christs Humane Soul called *the Eternal Spirit*, partly because I think it should rather be said *in* than *through the Eternal Spirit*, if Christs Immortal Soul were meant by it, the particle διὰ noting the efficient cause, not the subject in which the act of offering was: And therefore I rather pitch upon it to understand by [*the Eternal Spirit*] the holy Spirit answering to the fire, which kindled the Sacrifice, and moving or inflaming the heart of Christ with love to us and obedience to God, to *give himself an Offering and a Sacrifice to God for us*, *Ephes.* 5. 2. The holy Spirit is fitly resembled by fire, *Mat.* 3. 11. and he well termed *the Eternal Spirit*

rit in oppoſition to the temporary fire kindling the legal Sacrifices: But if the alluſion be not thereto, yet the ſenſe is good and right: For as it is ſaid that Chriſt had not *the Spirit by meaſure*, *John* 3. 34. and that he was *full of the Holy Ghoſt*, Luke 4. 1. *that the Spirit of the Lord was upon him, that it anointed him*, *verſe* 18. So it is ſaid, that he was moved *by the Spirit to be Tempted to Preach*, in the ſame places, and to *caſt out Devils by the Spirit of God*, *God putting his Spirit on him he ſhewed Judgment to the Gentiles*, *ſent forth Judgement to victory*, Mat. 12. 18, 20, 28. *gave Commandements through the Holy Ghoſt*, *Acts* 1. 2. And accordingly here is ſaid to *offer himſelf to God by the Holy Eternal Spirit*: Not is the want of the Article any more againſt the expounding *the Eternal Spirit*, of the Holy Ghoſt, than againſt the expounding it of Chriſts Spiritual Immortal Body, it being as requiſite in reſpect of uſe to deſign the one as the other; But the truth is, it is not requiſite, that it ſhould be prefixed to ſhew it to be meant of the holy Spirit, ſith it is omitted

Rom. 15. 16. The Offering of the Gentiles is ſaid to be accepted being ſanctified by the Holy Ghoſt.

omitted *Rom.* 9. 1. and 14, 17, *&c.* and even in this Epistle *Heb.* 2. 4. and 6. 4. So that the sense may be, notwithstanding any thing I find to the contrary that Christ willingly, obediently *offered*, or yielded, through the holy Spirits incitation or operation in him, *himself* a Sacrifice *without spot* or blemish *to God*: And as executing the function of Priest hood to which he was anointed above others, *Heb.* 1. 9. And this sense is most agreable to the Apostles intent, which is to set forth the efficacy and validity of Christs Sacrifice above the Legal; which he doth here from the obedience and readiness of will to offer himself as he doth, *Heb.* 10. 10. and the holiness of his person, or his being *without spot* or blemish, as he doth *Heb.* 7. 26, 27. 1 *Pet.* 1. 19. no where that I find from the Hypostatical Union, or the spirituality, immortality, and glory of his humane body, or the immortality of his Soul.

5. The term [ὁρισθέντος *Rom.* 1. 4.] is not rightly rendered [*determined or ordained Son of God in Power*] For though it be true, that the verb signifies appointment, ordination, or predestination, and that this last is used by the Latin vulgar translation,

lation, and by ſundry of the Antients, and the verb is uſed ſo in the New Teſtament, *Luke* 22. 22. *Acts* 2. 23. and 10. 42. and 17. 26, 31. in which places the appointment, or determination is by God of a thing future: yet that cannot be the meaning, *Rom.* 1. 4. For then the ſenſe ſhould be, that Chriſt ſhould be appointed, or ordained, or determined by God, either that *by power*, according to his Spiritual body by *the reſurrection of the dead* he ſhould be the Son of God; Or elſe that his appointment, ordination or determination that he ſhould be the Son of God, was *by power according to the Spirit of holineſs*, that is his holy ſpirituall body, *by the Reſurrection from the dead*. This latter ſenſe is moſt abſurd; it would intimate, as if Gods determination were in power according to Chriſts Spiritual body by the Reſurrection of the dead; whereas the determination of Gods purpoſe, or his ordaining of things future, hath no cauſe but his will, his ordaining is not an act of power, though the execution of it be; Nor is the former ſenſe true: For then the meaning ſhould be, that Chriſts being the Son of God was conſequent on the power, the Spirit of holineſs, and reſurrection of the dead, ſith ordaining or fore-

appointing

appointing his Sonſhip to be thereby ſuppoſeth them to be before, as the cauſe is before the effect, and his Sonſhip to be future to them, or after them: But this is contrary to what is confeſſed by the adverſaries, that he was the Son of God before his reſurrection, and is proved from, *Luke* 1. 35. *Mat.* 16. 16. *John* 6. 69. and *Heb.* 5. 8. *Although he were a Son yet learned he obedience by the things which he ſuffered*, which ſhews he was a Son afore he learned obedience by the things which he ſuffered: For which reaſons I like not to ſay as Dr. *Pearſon* doth in his *Expoſition* on the ſecond Article of the *Creed*, *that he was defined, or conſtituted, and appointed the Son of God in Power by the Reſurrection from the dead*; Nor that of *Grotius*, that *he was made a celeſtial King after his Reſurrection, and alſo before deſtinated to that Kingdom by ſo many Miracles done by Divine Power proper to him and dwelling in him*, where the term *Son of God* ſtanding in contradiſtinction, to *being of the ſeed of* David, *according to the fleſh*, is as much as a *Celeſtial King*, and the Participle *determined* is expounded by two other, *made*, and *before deſtinated*, the one noting a thing paſt, the other a thing future, ſo as that the

same word in the same place shall signifie *being made a Celestial King after Christs resurrection*, and *being destinated before to that Kingdom*, and *in Power according to the Spirit of holiness*, shall be *Divine Power proper to him, and inhabiting in him by that Spirit of holiness*, that is, *force of Divinity by which from the beginning of his conception he was sanctified, and by which he did Miracles*, and ἐξ ἀναστάσεως, shall be *after the Resurrection from the dead:* None of which are made good by *Heb.* 5. 9. *Acts* 2. 30. or *Acts* 26. 23. or any other which he produceth in his *Annot.* on *Rom.* 1. 4. Nor do I conceive can be; Nor do I think Dr. *Hammond* his *Paraphrase* right [*but according to the Spirit of holiness, or in respect of that other Nature in him, called his Eternal Spirit*, Heb. 9. 14.] (*far above all that is flesh and blood*) *that, I say which shone in him most perfectly, after, and through, and by his Resurrection from the dead*, 2 Cor. 13. 4. *was set at Gods right hand, the Son of God in Power, to whom accordingly as to a Son, all Power was given by the Father*] For besides what before and after is, or will be said about *the Spirit of holiness*, and *Eternal Spirit*, there is nothing

thing of *Gods right hand* in the Text, nor doth [*set at Gods right hand the Son of God in Power*] well explain [*determined the Son of God in Power*] nor is he rightly said to *be set at Gods right hand according to the Spirit of Holiness*, or *in respect of that other Nature in him, called his Eternal Spirit*, *Heb.* 9. 14. For his being set at the right hand of God is not precisely according to that other Nature, but rather according to that which he had of the Seed of *David* according the flesh: Nor is it fitly said *that other Nature did shine most perfectly after, through or by his resurrection from the dead*, 2 *Cor.* 13. 4. For though his being the Son of God was proved by it, yet how *the Divine Nature did shine in him through, by, after his Resurrection from the dead* is hard to understand, nor do any words in the Text countenance such a Paraphrase: Wherefore not mis-liking Dr. *Hammond*'s translation, *demonstrated or defined the Son of God in Power*; Nor that of the *Syriak* Interpreter who turns ὁρισθέντος by, *who was known*; I stick to that sense, which our Translators have chosen, *declared*, or as *Chrysostom*, Interprets it [*shewed, demonstrated or manifested* to be *the Son of God* over and above

what

what he was *of the ſeed of* David *according to the fleſh*] and ſundry others with him: And ſo [*determined*] notes not an act of the Will of God concerning the futurity of a thing, but Gods ſentence as it were, ſetling the underſtanding by way of certification of what was ſurely ſo, or evidence of it as of a thing already, being to take away doubting, in the ſenſe in which in the Schools their reſolutions concerning things in queſtion, are called their determinations: In which ſenſe I conceive it taken, *Heb.* 4. 7. where ὁρίζει by our Tranſlators rendered [*limiteth*] is the ſame which he expreſſeth, *verſe* 8. *he had not ſpoken of another day*: And likewiſe that which declareth what a thing is, in Logick is termed ὁρισμὸς or a *definition* of it, and the Mood which is *Indicative*, is termed by Grammarians ὁριστικὴ, and the boundaries of Lands are called ὁρίσματα, becauſe they ſhew what is belonging to a perſon, and in compoſition *Hyppocrates* his Determinations, or Declarations about Medicines are

Job 22. 28.

Additions to *Eſther* ch. 14. 9. ἐξάραι ὁρισμὸν στόματός σου, Numb. 30. 8. Exod. 8. 12. 2 Mac. 12. 25. Prov. 16. 30. *Epiphan. panar. l.* 1. *tom.* 1. *impreſſ.* 19. ἓν τὸ ὁρίζει *Petav iſtud dicere ſignificat.*

are entituled his *Aphorisms*, and Διορισμὸς a *distinct explication of a thing*: According to which Exposition the meaning is, *Rom.* 1. 4. that God had determined as it were by sentence in the Resurrection of him from the dead, that Christ *Jesus* had another nature above that he had of the seed of *David*, to wit, that he was the Son of God.

6. *The Resurrection of the dead* cannot be meant of the general Resurrection, as if the sense were, he is predestinated or fore-appointed that he shall be the Son of God in Power when he shall raise the dead, but of Christs particular Resurrection: For though the general Resurrection shall most fully demonstrate the glory of Christ, yet the determination being of a thing past, must be understood of his own Resurrection: Nor is it a sufficient exception against this, that the Apostle saith ἀναστάσεως νεκρῶν not ἐκ νεκρῶν, *the Resurrection of the dead* not *from the dead*, and that it is not by *his Resurrection from the dead*, but *the Resurrection of the dead*: For *Acts* 26. 23. there is in St. *Paul's* speech the same expression, where speaking of what the Prophets fore-told of Christs Resurrection, he useth this expression εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν, word by

word, *that he the first by rising of the dead*, that is as he should suffer, so he should be *the first or chief risen from the dead, who should shew* or *publish light to the people and the Gentiles.*

7. *In Power*, *Rom.* 1. 4. cannot be referred to the Power of Christ, whereby he did Miracles, but to the Power of God by which he was raised from the dead, of which the same Apostle speaketh, 2 *Cor.* 13. 4. *For though he was crucified* ἐξ ἀσθενείας *through*, or by reason of weakness, *yet he liveth* ἐκ δυνάμεως because of, or *by the Power of God*, 1 *Cor.* 6. 14. *And God hath both raised up the Lord, and will also raise up us by his own Power*, *Rom.* 6. 4. *like as Christ was raised from the dead by the Glory* (that is the Power) *of the Father*: Which is confirmed in that he is said to be *determined the Son of God in Power*, which determination is referred to the Fathers, and therefore the Power is the Fathers by which he is determined to be the Son of God.

8. I confess the Divine Nature of Christ is no where that I find, termed *the Spirit of holiness*, or *the holy Spirit*, nor the glorified body of Christ, although God be termed *a Spirit*, *John* 4. 24. and 2 *Cor.* 3. 17.

the

the Lord is that Spirit, which to me ſeems moſt likely to be meant of Chriſt, who is in the Epiſtles of *Paul* moſt commonly meant by this title [*the Lord*] and in the *verſe* before meant, where it is ſaid [*Nevertheleſs when it ſhall turn to the Lord*] that is Chriſt; and the next verſe following [*But we all with open face beholding the glory of the Lord*] that is Jeſus Chriſt diſtinguiſhed in the ſame verſe from the holy Spirit, termed *the Spirit of the Lord*, if it be not to be read, *as from the Lord the Spirit*, and ſo applied to Chriſt: It is ſaid that Chriſt *knew in his Spirit*, Mark. 6. 8. *that he grew, and waxed ſtrong in Spirit*, or *was ſtrengthened by the Spirit*, Luke 2. 40. *that he groaned in Spirit*, *Joh.* 11. 33. which may, or are to be underſtood otherwiſe than of his Divine Nature, *John* 6. 63. *It is the Spirit that quickneth, the fleſh profiteth nothing, the words which I ſpeak unto you are Spirit, and are life*, are meant otherwiſe than of Chriſts Divine Nature, and 1 *Tim.* 3. 16. *Juſtified in Spirit*, or *in the Spirit* may be meant otherwiſe than of his Divine Nature, and ſo may *quickened by the Spirit*, 1 *Pet.* 3. 18. of which in that which follows: *The Spirit of Chriſt* is, *Rom.* 8. 9. termed *the Spirit of God*, and if *the*

Holy Ghoſt, 1 *Cor.* 2. 13, 14. and 12. 3. And *that which was born of* Mary *is ſaid to be that Holy thing, which ſhall be called the Son of God*, *Luke* 1. 35. and *Dan.* 9. 24. he is termed *the Holy of Holies*, or as we read, *the moſt Holy*, but no where *the Spirit of Holineſs*. And therefore if *the Spirit of Holineſs* note not the Divine Nature of Chriſt, becauſe it is no where in the Scripture deſigned by the name of *Spirit*, or *Spirit of Holineſs*, the reaſon is as good againſt the interpretation of [*the Spirit of Holineſs*] by [*the Holy Spiritual Body of Chriſt*:] Nor is there likelihood that by [*Spirit*] ſhould be meant [*Body*] ſith Spirit and Body are oppoſed, or contradiſtinguiſhed, 1 *Cor.* 6. 20. and 7. 34. *James* 2. 26. 1 *Theſ.* 5. 23, *&c.* as well as Fleſh and Spirit: And if by [*Spirit of Holineſs*] be meant a conſtituting part of Chriſt diſtinct from Fleſh, which he had by means of the Reſurrection, it cannot be meant of his body, which is the ſame in ſubſtance it was in the daies of his fleſh, and ſo the ſame conſtituting part, differing only in quality and external condition, as having an alteration, not another Generation or Creation, and therefore cannot be rightly termed another conſtituting part: And this reaſon

reaſon with the Texts alledged do better countenance the underſtanding the Deity of Chriſt by [*the Spirit of Holineſs*] than his Holy Spiritual Body: Yet for my part, I incline to neither, but rather to the opinion, that conceives by [*the Spirit of Holineſs*] is meant the Holy Ghoſt, or third Perſon of the ſacred Trinity, and that for theſe reaſons. 1. Becauſe the term [*Spirit of Holineſs*] is all one in ſenſe with [*the Holy Spirit*] which is the uſual title given to that perſon, *Mat.* 28. 19. 2 *Cor.* 13. 13. 1 *John* 5. 7. and is according to uſual manner of expreſſing the Adjective by the Genitive caſe of the ſubſtantive, as *the Children of Wiſdom* are wiſe Children, Children of obedience, 1 *Pet.* 1. 14. obedient Children, *the Children of light*, enlightned Children, *Eph.* 5. 8. 2. Becauſe the Reſurrection is aſcribed to the Spirit, *Rom.* 8. 11. *If the Spirit of him that raiſed Jeſus from the dead, dwell in you, he that raiſed Chriſt from the dead, ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you,* 1 Pet. 3. 18. *Being put to death in the fleſh, but quickened by the Spirit.* 3. Becauſe the ſenſe thus ſeems to be eaſieſt, and moſt agreeable to the Apoſtles ſcope, who having

said, that *the Son of God was made of the seed of* David *according to the flesh*, noting a being beyond this, adds, *that he was declared, determined, defined or resolved to be the Son of God* beyond his being the Son of *David with power, by his rising from the dead*, which was *by Power, according to the Spirit of holiness*, that is the holy Spirit, to whom acts of power are usually ascribed, as *Luke* 1. 35. *Mat.* 12. 28. which was an undoubted evidence of his being the Son of God, or having a Divine Nature, sith he foretold it as a thing to be done by himself, *John* 2. 19. and 5. 25, 26. and 10. 17, 18. Nor is it necessary that κατὰ should note a constituting part, *Rom.* 1. 4. For it may note an efficient cause mediate, as when it is said *Mark.* 1. 27. κατ' ἐξουσίαν *with authority he commandeth the unclean Spirits*, which is, *Luke* 4. 36. ἐν ἐξουσίᾳ καὶ δυνάμει *with Authority and Power*, so κατὰ κράτος is *by might*, or *mightily*, *Heb.* 7. 16. κατὰ δύναμιν *according to the power*, is by vertue or reason of the power or proportion and congruity to

Grot. in Rom. 2. 7. κατ' ὑπομονὴν *hic idem est quod* δι' ὑπομονήν. *Solent enim istæ particulæ permisceri, ut* 1 Cor 12. 8. *ubi* κατὰ τὸ αὐτὸ πνεῦμα *habetur.* Ephes 3. 3. & a-

to the agent, as when it is said, *Rom.* 1. 15. τὸ κατ' ἐμὲ *as much as in me lies*, and the sense be, *in power according to the Spirit of Holiness*, that is, with or through the holy Spirit, or congruously, proportionably to the holy Spirit; which if it do not so fully answer the use of the preposition, yet we may say as Dr. *Hammond* in a like case, *Annot* on *Mark.* 9. 3. *though the preposition do not favour this Interpretation, yet the promiscuous uncertain use of prepositions among sacred Writers is so observable, that it may take off much of that one objection.* So far as my observation hath hitherto attained in the Apostles and other Writers Greek Expressions, if the Apostle had intended that *the Spirit of Holiness* should note another constituting part, he should have put next to [*the Son of God*] *according to the Spirit of Holiness*, as he did *ver.* 3. *according to the flesh* next to *of the seed of* David, but being put between *with Power* and *the Resurrection of the dead*, it seems not to note a constituting part, but the efficient cause of the Resurrection, or subject of that power, by which Christ was raised.

libi in 1 Cor. 12. 8. *Idem hic valet* κατὰ *quod* ἐν *in sequentibus.*

9. The distinct mention *Rom.* 9. 5. of *Christs being of the Fathers according to the flesh*, that is his humane nature, and then adding, *who is over all God blessed for ever*, shews that he is *over all God blessed for ever*, according to his Divine Nature or deity: Nor is the defect of the Article a sufficient reason to the contrary, sith it is very frequent to put Θεὸς without the Article, where it is meant of God in Nature, as 1 *Cor.* 3. 16. 23. and 1. 24. and 2, 5. 7. *&c.*

10. In that *God said to Christ, Psal.* 110. 1. and he was then *Davids Lord*, *Acts* 2. 34. *when he knew*, verse 30. *that God had sworn with an oath to him, that of the fruit of his loins he would raise up Christ to sit on his Throne*, it proves that Christ was in being and was his Lord afore he was his Son, and so had a Divine Nature, though he was his Son according to the flesh.

SECT. 18.

Sect. 18.

The consubstantiality of Christ with the Father and us, is proved from 1 Tim. 3. 16.

THe next Text of Scripture I shall insist on to prove the consubstantiality of Christ to God and us, is 1 *Tim.* 3. 16. where St. *Paul* saith, *And without controversy great is the Mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of Angels, Preached unto the Gentiles, believed on in the World, received up into Glory*: This passage is undoubtedly meant of the Lord Jesus, sith of no other are these things true, that *he was manifested in the flesh*, &c. And they are true of him: He *was manifested in the flesh* being made flesh, *justified in*, or *by the Spirit* at his Baptism, by his Miracles, and at his Resurrection to be, that which he said himself to be, the Son of God, against the false accusations of the *Pharisees* as a Deceiver, confederate with Satan; *seen of Angels* at his Birth, Temptation

tation in the Wilderneſs, Agony in the Garden, Reſurrection from the Grave, and Aſcenſion into Heaven, *Preached to the Gentiles* by his Apoſtles, *believed on in the World* even by the Gentiles, and *received up in*, or *into Glory* at his Aſcenſion into Heaven: Now he of whom theſe things are ſaid is God, therefore the ſame Perſon, Chriſt Jeſus is both God and Man; or conſubſtantial to the Father in reſpect of his God-head, to us in reſpect of his Man-hood.

Sect. 19.

The Exceptions againſt this Proof.

THe Exception againſt this Argument is:

1. *That the reading God was manifeſted in the fleſh, is ſuſpected to have been altered by Neſtorians, becauſe the vulgar Latin, the Syriak, Arabian Interpreters, and* Ambroſe *all read* [*which was manifeſted*] *and refer it to the Myſtery of Godlineſs, and ſo this ſenſe is given of it, that the Goſpel was firſt made known not by Angels, but by mortal men, and according to their outward ap-*

appearance weak, Christ and his Apostles, as flesh, Col. 1. 26. *notes a mortal man*, 2 Cor. 2. 16. 1 John 4. 2. *was justified in Spirit*] *that is, that truth was approved by many Miracles, for Spirit is Miracles by a Metonymy, which is*. 1 Cor. 2. 4. *and elsewhere. And to be justified here is to be approved, as* Mat. 11. 19. *so he is said to be justified, who in a contention is a Conquerour, because his cause is approved*, Deut. 25. 1. *add* Psal. 21. 6. (I imagine *Grotius* means, *Psal.* 51. 4.) [*Seen of Angels*] *to wit, with greatest admiration: Angels learned this secret by mortal men*, Ephes. 3. 10. 1 Per. 1. 12. *To see with the Hebrews is translated to all manner of knowing: Was preached to the Gentiles*] *that truth was not only declared to the Jews, but also to the Gentiles, who were most estranged from God*, Eph. 2. 12. Col. 1. 21. *believed in the World*] *that is in a great part of the world*, Rom. 1. 8. Col. 1. 6. *received up in Glory*] *it was very gloriously exalted, to wit, because it brought much more holiness than any Doctrines formerly: To be taken up is to be lifted up on high, and answers to the Hebrew Verbs* נעלח *and* נטל *in glory gloriously*, Phil. 4. 19. Col. 3. 4. *See also*,

ſo, 2 Cor. 3. 8. *ſo they glorified the word of the Lord*, *Acts* 13. 48.

2. Others thus: *God the Father was manifeſted, that is, his Will made known in the fleſh, that is, with or by the infirmity of Chriſt and his Apoſtles, juſtified in Spirit, taken or acknowledged for true by Divine vertue which ſhined in Chriſt as well as his Apoſtles, or put forth it ſelf powerfully by them; was ſeen of Angels, the good will of God towards men, was revealed to Angels, received up in glory, the will of God was by many chearfully received and conſtantly retained, or the holy Religion of Chriſt was glorioufly admitted and received.*

SECT. 20.

Theſe Exceptions are refelled.

TO which I Reply: 1. That the reading of [*which*] inſtead of [*God*] ſhould be followed againſt all Copies of the Original now extant is unreaſonable, and not to be yielded to: The *Syriak*, *Arabian*, and *Latin* are not to be put in the ballance with the *Greek* Copies: The *Latin* tranſlation is found

found and confeſſed even by *Romaniſts* to be ſo faulty, as that it is not of it ſelf to be reſted on, much leſs are *Ambroſe* and *Hincmarus*, who were miſ-led by it: That *Neſtorians* ſhould foyſt in Θεὸς *God* is not likely, ſith it is againſt their opinion, and was uſed by *Chryſoſtom* before *Neſtorius*, and by *Cyril* againſt the *Neſtorians*, as Dr. *Pearſon* ſhews in his *Expoſition of the Creed*, *Artic.* 2. page 142. of the ſecond Edition.

2. By [*God*] cannot be meant, either God the Father, or his Will, or the Goſpel, or the truth of it. 1. Becauſe the words cannot be expounded ſo in either of the ſenſes given: Neither is God the Father any where ſaid to be *manifeſted in the fleſh*, *juſtified in the Spirit*, *received up in Glory*: Nor doth *God manifeſted in the fleſh* ſignifie God, or his Will, or Goſpel, or truth manifeſted in infirmity, or Chriſt and his Apoſtles in their infirmity, nor *juſtified in*, or *by the Spirit* approved by Miracles, nor *ſeen of Angels*, learned by them from mortal men, nor *received up in Glory*, admitted or received in mens minds: None of all the Texts alledged countenance theſe Expoſitions; Though *fleſh* ſometimes ſignifies mortal weak man, it being a word of very various

accep-

acceptions, and the Gospel is said to be manifested as *Col.* 1. 26. and 2 *Cor.* 2. 14. and *Gal.* 4. 13. St. *Paul* saith, *he preached the Gospel at first to the* Galatians *through the infirmity of the flesh*, yet no where is the Gospel said to be manifested in the flesh, or *flesh* put simply for infirmity. That 1 *Joh.* 4. 2. that *Jesus Christ is come in the flesh*, is against his sense of preaching the Gospel in infirmity, it plainly noting his coming into the world in a humane nature, in the sense in which he said, *John.* 1. 14. *The Word was made flesh, and dwelt among us.* Though I deny not, that words of sense do often note other knowledge than by sense, yet these words ὁρᾶσθαι ὁράω & ὀπτασία ὤφθη are scarce ever found to be applied to any thing but that which is discernable by sight: However if they were, yet the sense imagined hath no colour, for that is not said, *seen of Angels* by the Church: Ἀνελήφθη ἐν δόξῃ signifies not receiving by men that glorifie it, but the glory of the person or thing manifested, *Phil.* 4. 19. *Col.* 3. 4. are not meant of such glory, or alacrity, or rejoycing, as is made the meaning of *Glory*, 1 *Tim.* 3. 16. Nor do we find in the *Greek* Bibles such language as answers to the pretended Exposition of it

in

in that place: And for receiving the Gospel, the usual word is δέχεσθαι, 1 *Thes.* 1. 6. and 2, 14. *Acts* 2. 41. not the word there used. 2. According to that Exposition it would be an inept tautology to say, *he was believed on in the world*, and *received up in glory* if meant of receiving in mens hearts: For what is it to be believed on, but to be received in mens hearts? which is not to be conceived of the Apostle in these concise Aphorismes. 3. There would be no Mystery much less a *great Mystery without contradiction* in that which the Apostle saith, if the meaning were as it is made, sith Gods will was often manifested by mortal men, even by all the Prophets, *who testified before-hand the sufferings of Christ, and the glory that should follow*, 1 *Pet.* 1. 11. and approved by Miracles done by *Moses*, *Elias*, *Elisha*, known by Angels who brought Messages to *Daniel* and others, preached to the Gentiles by *Jonah* at *Niniveh*, believed in the world by the *Ninivites*, received with alacrity, as by *David* and others.

3. The words in the plain obvious sense, are truely and rightly expounded of Jesus Christ who is said to be *God*, *John* 1. 1, 2. *to come in the flesh* in his humane nature,

to

to *be made flesh*, *John* 1. 14. to be manifested in his works, *John* 2. 11. and his preaching, *Mark* 1. 27. *Luke* 7. 16, 22. *justified in the Spirit*, or *by the Spirit*, either by the Spirits descent on him at his Baptisme *John* 1. 33, 34. whereby he was proclaimed and proved to be the Son of God, or by his Miracles, as *Mat.* 12. 28. against the accusation of colluding with the Devil, or at his Resurrection as I conceive, *Rom.* 1. 3, 4. or by giving the Holy Ghost, *Acts* 2. 33. *Seen of Angels*, *Luke* 2. 11, 12. *Mat.* 4. 15. *Luke* 22. 43. *and* 24. 4, 5. *Acts* 1. 10. *Preached to the Gentiles*, 1 Cor. 1. 23. 2 Cor. 1. 19. *Believed on in the World*, Rom. 1. 8. 1 Thes. 1 7, 8. *received up*, the word used 1 *Tim* 3. 16. *in glory*, Acts 1. 2, 11, 12. Mark 16. 19 Luke 9. 51 *and* 24. 26.

4. It being said *God was manifested in the flesh* and this meant of Jesus Christ proves he was (before) God, and then he had flesh, and therefore a Humane and Divine Nature, and consubstantial to the Father and to us

SECT. 21.

Sect. 21.

The same thing is confirmed from 1 Pet. 3. 18, 19, 20. Gal. 4. 4. Rom. 8. 3. 1 John 4. 2. Heb. 2. 14. and 10. 5. John 16. 28.

TO this I shall subjoyn for Confirmation and Explication, 1 *Pet.* 3. 18, 19, 20. where Christ is said to be *put to death in the flesh, but quickened by the Spirit*: Where *flesh* must note a constituting part, and yet *the Spirit* note the efficient: For *quickened* noting his Resurrection, cannot note his Eternal Holy Spiritual Body, as was conceived meant by *the Eternal Spirit*, *Heb.* 9. 14. and *the Spirit of Holiness*, *Rom.* 1. 4. For that was not till he was quickened, and therefore he not quickened in or by it; nor his Humane Soul, for that dyed not, and therefore *the Spirit* must note an efficient, and that must be either the Divine Nature of Christ, or, as I conceive, the Holy Spirit, to whom his Resurrection is ascribed, *Rom.* 8. 11. called *the Power of God*, 2 *Cor.* 13. 4. as what is done by the Spirit, is said to be

done by the Power of God, *Luke* 1. 35. *Mat.* 12. 28. *Luke* 11. 20. and he *was quickened by the Spirit by which he preached*, *verse* 19. which was the Holy Spirit, *Gen.* 6. 3. in the preaching of *Noah*, 2 *Pet.* 2. 4. and this was *the Spirit of Christ*, 1 *Pet.* 1. 11. *the Holy Ghost*, 2 *Pet.* 1. 21. *In that Spirit he went and preached to the spirits in Prison, which were sometimes disobedient in the dayes of* Noah, which those that deny Christs Divine Nature, will not say to have been done in the three dayes of his death afore his Resurrection, therefore in the dayes of *Noah*; and consequently he had then a being, to wit a Divine Nature, otherwise he could not be said then *to go and preach by the Spirit by which he was quickened*, nor the *spirits in prison* to have *been disobedient, when once the long-suffering of God waited in the dayes of* Noah, *while the Ark was a preparing.*

To these Scriptures I add, *Gal.* 4. 4. *Rom.* 8. 3. *The sending his Son* supposeth the Sons being before, and so his Divine Nature, *Made of a Woman, in the likeness of sinful flesh* his Humane, therefore he had both. To the same effect are those Texts which speak of his *coming in the flesh*, as

1 *John*

1 *John* 4. 2. his *taking part of flesh and blood*, *Heb.* 2. 14. where he that was Superiour to Angels antecedently, was *made little lower than the Angels*, or debased below the Angels, *partaking flesh and blood*, *not ashamed to call them Brethren*, *ver.* 7, 11. whom in respect of his native greatness he might have been ashamed to own as such, and therefore is supposed to have a being above man, afore he was a man: His *coming into the world with a body prepared for him*, out of obedience and compliance of will to his Fathers, *Heb.* 10. 5. *John.* 16. 28. shews his being with his Father before he was a man, and so a Divine Nature antecedent to his Humane.

Sect. 22.

Christs consubstantiality with the Father and us, is proved from Philip. 2. 5, 6, 7, 8.

There yet remains that Text, which is, *Philip.* 2. 5, 6, 7, 8. where the Apostle speaks thus: *Let this mind be in you, which was also in Christ Jesus, who being*

in the form of God, thought, or counted it not robbery, or a spoil, or prey to be equal to God, or as God: But made himself of no reputation, or emptied himself, and took upon him the form of a Servant, and was made in the likeness of men, or when he had been made like to men (as Meric. Casaubon diatriba de usu Verborum p. 66.) and being found in fashion, or habit as man or a man, and became obedient, or rather being or becoming obedient unto death, even the death of the Cross: In which I confess are sundry unusual expressions needful to be cleared, yet sufficient to prove him to have a Divine and Humane Nature; sith he is said to have *been in the form of God first*, and then to *empty himself, to take on him the form of a Servant, to be made in the likeness of men, to be found in fashion as a man, to humble himself to death*, whence I may argue: *He who being in the form of God, counted it no robbery or prey that he was as God, emptied himself, taking the form of a Servant when he was made in the likeness of men, and being found in fashion as a man, humbled himself, becoming obedient unto death*, had a Divine and Humane Nature; But this is true of Jesus Christ, therefore he had both Natures.

SECT. 23.

Sect. 23.

The Exception against this Argument is recited.

TO this Argument the Exception is thus made: *The words and sense being thus: Let this mind be in you, which was in Christ Jesus; who being in the form of God (for the exercise and demonstration of Divine Power, whereby he wrought Miracles in as free and uncontrouled a manner as if God himself had been on the earth) thought it not robbery (or a prey) to be equal with God (that is did not esteem this equality of his with God, consisting in the free exercise of Divine Power, to be a prey, by holding it fast, and refusing to let it go, as Robers are wont to do when they have got a prey or booty) but (Gr.) emptied himself (in making no use of the Divine Power within him to rescue himself out of the hands of the Officers sent to apprehend him) and took upon him the form of a Servant (in suffering himself to be apprehended, bound and whipt as Servants are wont to be) being made in*

the likeneſs of men (that is ordinary and vulgar men, who are endued with no Divine Power) and being found in faſhion (or habit) as a man (that is, in outward quality, condition and acting, no whit differing from a common man) he humbled himſelf, and became obedient unto death, even the death of the Croſs.

Sect. 24.

The Text is explained in order to the refelling of the Exception.

TO clear this Text, and Argument, and ſo to refel the exception, it will be neceſſary to enquire what is meant: 1. By *the form of God.* 2. By *being in the form of God.* 3. By ἴσα θεῷ. 4. By εἶναι ἴσα θεῷ. 5. By ἁρπαγμόν. 6. By οὐχ ἡγήσατο ἁρπαγμόν. 7. By ἐκένωσεν ἑαυτόν. 8. By μορφὴν δούλου. 9. By λαβὼν μορφὴν δούλου. 10. By ἀνθρώπων. 11. By ὁμοιώματι ἀνθρώπων. 12. By γενόμενος. 13. By σχήματι. 14. By ὡς ἄνθρωπος. 15. By *found.* 16. By *humbled himſelf.* 17. By *becoming obedient.* 18. When *he was in the form of God.*

God. 19. When *he emptied himself*,
20. When *he took the form of a Servant*.

1. It is true that *form* μορφὴ is most commonly applied to signifie something outward which is the object of sight, and therefore *Grotius* conceives, that *by the form of God* is meant the glory of his Miracles. But as Dr. *Casaubon* in the place before cited, rightly observed, *where it is used for something which appears to the sight, it is never used for Excellent Power, or Divine Power in working Miracles, but for the outward visage, when it hath splendour, beauty and excellent lustre*, attractive of the eyes, and moving desire or lust, or giving occasion to conceive in the person Majesty, or an heroical Spirit within, and so awing others, or procuring dread or reverence of him. Now it is certain Christ had not in the daies of his flesh such a form, but as the Prophet foretold, *Isa.* 53. 2. *He grew up before God as a tender plant, and as a root out of a dry ground: He had no form nor comeliness: and when he was seen there was no beauty that they should desire him*, but in outward appearance he was poor and despicable; Nevertheless the verbs simple and compound do signifie something inward and not conspicuous

to the eyes. Thus it is meant when St. *Paul* saith *Gal.* 4. 19. *My little Children of whom I travail in birth until Christ be formed in you*, Rom. 12. 2. *Be ye transformed in the renewing of your mind*, 2 Cor. 3. 18. *we are transformed after the same image*. And if in the Holy Scripture the word μορφὴ *form* signifie not that which is inward and hidden, yet in *Aristotle* and other Authours, the word signifies the essence or that constitutive essential part of a substance, which differenceth one substance from another, which is defined by *Aristotle* 2d. *Physick*. λόγος τοῦ τί ἦν εἶναι *the reason of its being such a thing*: And indeed many understand by *the form of God*, the essence or nature of God. But to the contrary is. 1. That *form* hath the same notion, *Phil.* 2. 6. in the term *form of God*, as it hath *verse* 7. in the term *form of a Servant*; But in that notion of the essence or nature of a Servant, it cannot be said Christ *took the form of a Servant*, for that is a meer relation; and if he had taken the essence of a Servant by being incarnate it had been the same with *being made in likeness of men*, and so he could not have put off

Vide Danielis Heinsij Aristot. sac. in Nom. c. 19.

the

the essence of a Servant, no more than the essence of a man, if his *taking the form of a Servant had* been by *being made a man*: Besides the nature of man is not the essence of a Servant; man may be Lord as Christ man *is Lord of all*, *Acts* 10. 36. and yet hath the essence of man, and Angels are Servants and yet have not the essence of man. 2. It is said, Christ *emptied himself, to wit, of the form of God in which he was*, which notes some lessening or laying aside of the form of God, in which he was; But that could not be the Divine essence, therefore it is not here meant.

Nor is it to be conceived, that by *the form of God* is meant the power of doing Miracles: For neither is the power of Miracles any where termed the *form of God*, and if that were all that is meant, it might be said of *Moses* and *Elias* that *they were in the form of God*: Besides he did not empty himself of the power or exercise of it whereby he did Miracles at any time, no not when he was apprehended, for even then the Souldiers at his word *went backward and fell to the Earth*; *John* 18. 6. and he restored *Malchus* his ear cut off by *Peter*, *Luke* 22. 51. although he did not use his power to rescue himself.

There-

Therefore it is more likely that by *form of God* is meant the state or Majesty of God: *that glory which he had with his Father before the world was*, *John* 17. 5. the Exercise of his Empire, which he had opposite to the state of a Servant which he took, and to the obedience which he yielded to his Father, *ver.* 7, 8. For the estate of God is an estate of Empire and Command exercising Power and Dominion, giving of gifts to friends, helping Subjects, subduing Enemies, which Christ did with the Father before he took flesh, but emptied himself of it in his humiliation: which is the more confirmed in that his superexaltation, *verse* 9. restored that which he emptied himself of: Now that was his Glory and Majesty, all things being made subject to him. And this seems best to agree with the use of the term *form*, as here it seems to be used: For as the *form of a Servant* notes that which made him appear to others to be under the command of another, to wit, of his Father, which was *that he should lay down his life and take it again*, *John* 10. 18. which was undoubtedly conspicuous to the Angels, and also to those who knew him to be the Son of God; So *the form of God* notes the Majesty, Glory, exercise of

Empire,

Empire which he had with his Father, which was apparent to the Holy Angels, and to *Abraham* who *saw his day*, and to *Jacob* and other holy persons afore his Incarnation, and is the same with his being *as God*, or *equal to God*.

2. From hence then we may understand what is meant by *his being in the form of God*, to wit his possession and enjoyment of that *glory he had with his Father before the world was*, *John* 17. 5. ὑπάρχων notes the subsistence or being of his person, and *the form of God* notes his estate of Glory and Majesty, which I conceive expressed by that of the Apostle, 2 *Cor.* 8, 9. *Ye know the grace of our Lord Jesus Christ, that though he were rich, yet for your sakes he became poor, that ye through his poverty might be rich.*

3. Ἴσα θεῷ may be expounded either as an adjective as our translatours render it, *equal with God*, or as an adverb, and so it is used twelve times in the Greek version of the Book of *Job*, *Wisdome* 7, 3. in *Homer*, and else-where, and answers to כ in the *Hebrew*, and notes *likeness*, and may be translated, *as God*: Now whether of these two waies it is to be read, is in my apprehension difficult: I incline to the latter. 1. Because

nothing

nothing is expreſſed that may be as a ſubſtantive to it, whereas if it were an adjective, either ἑαυτὸν *himſelf*, uſed *ver.* 7 or as *Camerarius* in his note obſerves τὰ ἑαυτοῦ *his things*, ſhould be added: As for that which is by *Paſor* in his *Lexicon voce* ἴσος from *Zanch. de incarnatione Filii Dei, lib.* 1. *c.* 2. imagined, *as if there were an ellipſis of* Θεὸν, and the ſenſe were, that *he was equally God, as God, that is the Father*; it is a bold ſupplement, that hath not any thing to countenance it in the Text, and gives much advantage to them that ſay, he is not the ſame God. In that which he mentions out of *Roſſelius* his *Syntaxis*, p. 134. [that *it is an Helleniſm, and it is put for the noun ſubſtantive equality*, as if by the Article τὸ the Infinitive Mood were turned into a Noun, and the ſenſe were as in the word ἁρπάζω he gives it, *he did not ſnatch, or catch by rapine equality with God*] the interpretation doth ſuppoſe, that *he counted it not rapine*, is all one with, *he did not take by rapine*, and *the verb ſubſtantive of the Infinitive Mood, to be turned into a Noun*, whereas it is drowned in his ſenſe, and if it were made a Noun, it ſhould be thus read, *he did not take by rapine being equality with God*, which hath

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no good ſenſe, and the Adjective or Adverb is made a Noun Subſtantive, not the Infinitive Mood, and the Noun of *equality* is made to govern a Dative caſe without any Example, when according to that ſenſe by rule *God* ſhould be in the Genitive: I confeſs where ἴσα is uſed adverbially it doth moſt commonly note ſimilitude of action, yet ſimilitude of being is ſometimes expreſſed by it, as *Job* 11. 12. in the *Greek*, and elſewhere, and though it note equality, yet alſo it notes likeneſs; and in the ſame chapter, *v.* 20. ἰσόψυχον is tranſlated *like minded*, and this doth beſt anſwer to the uſe of μορφὴν and ὁμοιώματι and σχήματι ὡς ἀνθρώπου, *ver.* 6, 7, 8. which note likeneſs of eſtate or condition, yet comprehending withall reality of Nature. 2. If it were to be read *to be equal with God*, it would intimate, that *he emptied himſelf* of it as the adverſative; But *verſe* 7. ſhews, and the phraſe, *he counted it not a prey*, do evince; but equality with God he could not empty himſelf of, but muſt hold it as a prey not to be let go, the contrary whereof the Text doth propound for our imitation.

Gr. משלי אפר ἴσα σποδῷ, Job 13. 12. כארץ ἴσα τῇ γῇ. Iſa. 51. 23.

4. Whence

4. Whence it seems most likely, that the thing he means by his *being as God*, was his commanding as God, his like doing with his Father mentioned, *John* 5. 17, 19. which he did in his presence, and such glory as he had then, and now had not as before, but prayes for its restitution, *John* 17. 5. Of which see what is said before, *Sect.* 16. *Zanchius parte secunda de tribus Elohim, l.* 3. *c.* 2. §. 4. *quasi filius hominis cum nubibus Cœli venit, hoc est Christus pervenit ad gloriam Deitatis post resurrectionem, sicut ego cum magnis viris intelligo.*

5. Ἁρπαγμὸν is a rare word, yet seems to have the same sense with ἅρπαγμα, ἁρπαγὴ, *&c.* and notes either *rapinam* or *raptum*, the act of taking or carrying away, or the thing taken, or carried away, both which are expressed by the *Greek* word, and by the word [*robbery*] which our translators use to answer it, yet I rather render it *prey*, or *spoil*, as expressing only the thing gotten, not the act of getting. 1. Because Τὸ εἶναι ἴσα θεῷ cannot be meant of the acquisition, but the thing possessed. 2. It is more agreable to the phrase of emptying himself, which presupposeth a thing had or possessed, which was *the form of God*, and *being as God*, and

the

the thing possessed as Robbers or Beasts of prey get what they have. 3. the word ἁρπαγμὸς is so used by the *Greek* Interpreters, *Job* 29. 17. *Isa.* 42. 22. *Isai.* 61. 18, &c. for the thing gotten, although in the latter place it be translated *robbery*, and the term *robbed* is as well meant of the person from whom, as the thing gotten by robbery: So also it is used *Levit.* 6. 4. ἁρπαγμὸς ὃν ἥρπασεν, *that which he took violently away*, *Ezek.* 19. 6. *Ezek.* 18. 7, 12, 16, 18. *Ezek.* 22. 25, 27. ὡς λέοντες ὡς λύκοι ἁρπάζοντες ἁρπαγμάτα. 6. Ἡγήσατο translated by the vulgar Latine *arbitratus est*, by *Beza duxit*, by ours *thought*, may either note an act of judgement, or affection, or purpose, or use: In the first sense *to think it not a prey* is as much as he did not judge, that the being as God was a thing stoln or gotten by any force or fraud, usurped, or plundered from another, but his own whether by inheritance or free donation: But this is not likely, partly because the inward act of judgement or cogitation is not here propounded to be imitated, but some act of will or affection manifested by outward action or patent fact, which is apparent by the Exhortation, *verse* 5. where the Apostle

postle saith, τοῦτο φρονεῖτε ἐν ὑμῖν; *Let the same mind be in you which was also in Christ Jesus*, that is have the same will, purpose, resolution, action as he had, who was so far from doing any thing through strife and vain glory, that he preferred others before himself, *not looking at his own things, but the things of others*, which he shewed by his not holding fast his Excellency, but emptying himself; partly also because the act of thinking here denied must be opposite to his emptying himself: For the particle [*but*] being adversative shews *the thinking it robbery to be equal with God*, or *to be as God* to be contrary to the emptying; Now if the not thinking were as much as not judging, then the emptying must be an alteration of his thoughts, or a privation of it, which hath no congruous sense: For the emptying was of himself, or that which he was in being, not of his thoughts of himself, or having other thoughts of himself: Besides the not thinking it robbery or a prey is not an act of sentence determining what was his own or right he had to a thing, but an act of purpose, that notwithstanding his right or possession, yet his resolution was not to retain it, but (as *the emptying*, *verse* 7. shews)

tending

tending to a dereliction of it for a time in obedience to his Father *whom he would glorifie on earth, by finishing the work he gave him to do*, though by abasing himself, as he saith in his prayer to his Father, *John* 17. 4. where he relates the event of his errand and business for which he came into the world, and for which he *took on him the form of a Servant*: which reason evacuates that sense which is given by *Grotius*, *Heinsius*, and if there be any other, that imagine the sense to be according to a speech of *John Baptist* in the *Syriak Liturgy*, that he would not *assumere rapinam*, that is, *do such an injurious thing as to pretend to have greater authority than Christ*, that *Christ did not think it a wrong to his Father that he was equal to him, or had power of Miracles*, and *was beheld as God*, as *Grotius* his phrase is: For his act did suppose his right, but expresseth his intent notwithstanding his right, and this antecedent to his *emptying himself*, *taking the form of a Servant*, *being made in the likeness of men*, and tending thereto *removendo prohibens* by removing that which might hinder his *emptying himself*, not disclaiming his right, but relinquishing his possession of what he had, not doing as Robbers

or others, who hold what they have gotten by violence as long as they have any power to keep it, but freely and voluntarily in dutiful subjection to his Father, yielding it up to his hands from whom he received it, in order to the accomplishment of his Will, as it is expressed, *Heb.* 10. 9. And this also helps to shew that *Piscator* and those who follow him do mistake in the notion of this phrase, as if it were, as if the Apostle had said, *he did not as men that have gotten a spoil by victory, triumphantly make shew of it, but did rather conceal, or hide it at least, for the greatest part of his life forbidding the divulging his Miracles, and that confession which* Peter *made*, Mat. 16. 20. *and the Vision in the Mount at his transfiguration*, *Mat.* 17. 9. For then his *not thinking it a spoil* should be after his *emptying*, which was *when he took the form of a Servant, being made in the likeness of men*, whereas it was before, and in his *not thinking* should be no act of obedience, whereby *he took the form of a Servant*, nor can be rightly made as tending to the act of *emptying himself*, which was not in the opinion of others, but in his own diminution, nor did he conceal or hide himself, but both by Miracles and

expresse

expreſſe ſpeeches ſhew himſelf to be the So
of God, *John* 1. 14. and 2. 11. and 10. 30
32, 36, *&c.* although for ſome time he in
hibited his Diſciples to divulge ſome pecu
liar Revelations, that no impediment migh
be to the great deſign of his ſuffering and ri
ing from the dead, *which he ſhould accom
pliſh at* Jeruſalem, according to *Moſes* an
Elias their conference with him, *Luke* 9. 31
nor could theſe inhibitions to ſome perſon
be indeed his *emptying himſelf*, or *makin
himſelf of no reputation*, or *not thinking
robbery* or *ſpoil* gotten by conqueſt that *h
was as God*, by not triumphantly boaſting o
it, but concealing it: For in the event not
withſtanding thoſe prohibitions his glory wa
ſo known, *that immediately his fame ſprea
abroad throughout all the Region round abou
Galilee, Mark* 1. 28. and he who was for
bidden to ſpeak of his curing him, *yet went
out and began to publiſh it much, and t
blaze abroad the matter, inſomuch tha
Jeſus could no more openly enter into the City
but was without in deſart places, and the
came to him from every quarter, Mark* 1
45. Wherefore I conceive, that οὐχ ἁρπαγμὸν
notes a denial of an act elicite of the min
and affections, in eſteeming, valuing, affect

ing, or making account of his being as God, as men do of a prey gotten by violence, which they do so affect or rejoyce in it that they cannot part with it. 2. Of an act imperate of the members in retaining it by claiming or asserting of it, and contending to keep it as a thing which they will not yield up but by force; and the sense is, Christ *being in the form of God*, that is the glory of his Father as associate with him in his Empire, did not esteem or hold that *his being as God*, as if it had been a prey gotten by violence, which he would not relinquish without force; But *&c.* Which importance of the word ἡγέομαι is agreable to the use of it in this Epistle, *Philip.* 2. 3. and 3. 7, 8. where *his accounting all things as loss and dung* notes his esteem and derelict on of them as such, and the like use is elsewhere, 1 *Thes.* 5. 13. 2 *Thes.* 3. 15. 1 *Tim.* 1. 12. and 6. 1. *Heb.* 10. 29. and 11. 26. *James* 2. 1. besides what occurs in other Authours. And hereunto I may accommodate some of the words which Dr. *Merick Casaubon* cites in his *Diatriba de usu verborum* p. 52. out of *Cornelius a lapide* the *Jesuite*,

Job 13. 24. ἡγεῖταί με ὑπεναντίον σου. Job 19. 11. ἡγεῖται δέ με ὡσεὶ περιοχθρόν.

Jesuite, As *Chrysostom and Vatablus* observe, rapere *to catch or take by violence signifies by a Metalepsis studiously and contentiously to retain something as if it were snatcht or caught by violence or rapine, as if he said, Christ did not catch, nor ambitiously sought, as Lucifer, Isa. 14. 13. the equality of God, nor as Robbers are wont (while they being guilty of their evil doing, fear least they should lose it) studiously keep and ambitiously defend the thing caught by them; but rather of his own accord as a lawful Lord deposed it, or let it go and emptied himself: For the adversative particle* [*but*] *which follows, when he saith, but he emptied himself requires this: Otherwise it will not be so much an adversative as an explicative, and will be taken improperly,* sed, pro, verumtamen, *but, for, nevertheless*: which leads us to the consideration of *verse* 7.

7. Where I take ἀλλὰ as an adversative rightly rendered [*but*] not [*yet*] or [*nevertheless*] to which answers πλὴν in the Greek, and it notes something contrary to what it is said he did not, *verse* 6. which being the holding of his being as God, that which he did is to be conceived contrary to it, expressed by ἐκένωσεν ἑαυτὸν, which our

Translators render *made himself of no reputation*, and that is by many conceived to have been by concealing or hiding from men his being as God; But this, as I shewed before, is not right, sith Christ did manifest his glory so *as that they beheld his glory as of the only begotten Son of God full of grace and truth*, *John* 1. 14. and by his words and works did indeed what did, and might make him of great reputation, so that *he was a Prophet mighty in deed and word before God and all the people*, *Luke* 24. 19. and is contrary to what is said, 1 *John* 3. 5, 8. 1 *Tim.* 3. 16. *God was manifested in the flesh*; and also must restrain this act to the time of his converse with men, whereas the Text makes it to have been either antecedent or coincident with his *taking the form of a Servant*, *being made in the likeness of men*: Nor is it said, he diminished his esteem, or begat in others a low opinion of him, but he *emptied* or *evacuated himself*, that is, became less full than he was; which is not rightly referred by *Grotius*, to his living a poor life, but notes some act antecedent to his conversing with men: *Heinsius* likes it better to render it *humbled*, than *emptied himself*, alledging *Chrysostom Exercit. Sacr.*

Sacr. l. 11. *c.* 2. But sith the Apostle useth that word, *verse* 8. as a further act of Christs submission of himself beyond that of emptying, *verse* 7. they are not rightly confounded, but the emptying is to be taken as an act of privation in some sort of somewhat he had, and the humbling to subjection to what was appointed him to suffer. Rightly saith Dr *Hammond* in his *Annotation* on *Philip.* 2. 7. κενόω *signifies to lessen, diminish; so Pharorinus* κενωθῆ ἐλάττωσιν ὑπομεινῃ *to suffer or undergo diminution, so the Hebrew* אמל *which Jerem.* 4. 4. (it should be 2.) and 15. 9. *is rendered* κενόω *to empty*, is *Joel* 1. 10, 12. *Nehem.* 1. 4. (mis-printed for *Nahum* 1. 4.) ὀλιγόω *to diminish*, and *Hos.* 4 3. σμικρύνω, *to make little*: A diminution then or lessening, or privation is expressed by it, which is to be conceived to be *the form of God, his being as God*, the glory he had in possession with his Father, when he commanded with him, but now in respect of use and enjoyment laid it aside, *lessened himself from the condition of being Lord of*

Psal. 137. ἐκκενοῦτε. Ezek. 5. 2. 12. *Hebrew* חרב ארוק. *Gr.* μάχαιραν ἐκκενόω, Ezek. 8. 7. מציות ἐξεκένωσας Isa. 51. 7.

all, to that of a Subject and ordinary man; as Dr. *Hammond* speaks in his *Paraphrase*, which is confirmed in that it is expressed in the words following, *Taking the form of a Servant, being made in the likeness of men*, wherein this emptying of himself did consist.

8. *The form of a Servant* cannot be interpreted merely of Christs visage or *outward assectable form*: For 1. There is no such outward form which doth distinguish a freeman from a Servant or Slave, but that the one is often as comely and beautiful as the other. 2. Though it be true that by reason of his sufferings *his visage was so marred more than any man, and his form more than the Sons of men*, as the Prophet fore-told, *Isa.* 52. 14. yet *he took not this form*, but it was put on him by his enemies: His whipping, binding and leading away was not *the form of a Servant*, but of a Prisoner, and he took not these, but under-went them when they were inflicted on him: His Crucifying it is true, was *Servile supplicium*, the punishment of Slaves, but it was inflicted on others also; even then when he was Crucified others were Crucified with him, not as Servants, but as Thieves and Robbers, and

upon

upon him it was inflicted as on a Malefactor; so that it was written in the title of his condemnation, *The King of the Jews*, and *he was numbered with the Transgressors*, Mark 15. 26, 28. and *he was made a curse for us, as it is written, Cursed is every one that hangeth on a Tree*, Gal. 3. 13. Nor is *taking of the form of a Servant* referred only to *his outward poverty*, as Grotius conceives, *that he took on him the form of a Servant, in that he had nothing of his own, as he said of himself*, Mat. 8. 20. For that is not *the form of a Servant*, it may be the estate of a Son in minority, Gal. 4. 1. And though it were true, that he had no certain dwelling place, yet he had a Bag kept by *Judas*, out of which distribution might be made to the poor, John 13. 29. Nor is it his Humane Nature, for then it had been the same with *being made in the likeness of men*, Nor are all mens Servants, and he by his super-exaltation, *verse* 9. left the form of a Servant, not his Humane Nature: Besides *the form of a Servant which he took* was not to men, but to God, as appears, from *verse* 8. where it is said, *he became obedient unto death*: His obedience was to God his Father, as appears from *verse* 9. *therefore God*, that

is

is *God the Father*, verse 11. *highly exalted him*, for his obedience to him, *Heb.* 5. 8. *Though he were a Son, yet learned he obedience by the things which he suffered*, Now *Rom.* 6. 16. *his Servant* any one is *to whom he obeys*: And therefore Christ obeying his Father is often stiled *his Servant*, *Isa.* 52. 13. and 42. 1. *Mat.* 12. 18.

9. His *taking then the form of a Servant* was his submission of himself to his Fathers command, according to that which he saith, *John* 6. 38. *I came down from Heaven, not to do mine own will, but the will of him that sent me, and this was his emptying himself*: For it is rightly observed by Dr. *Pearson Explic. of the Creed, art.* 2. p. 135. of the second Edition, *that the Apostle explains the emptying of himself, by adding the taking the form of a Servant, not by way of conjunction, but by way of apposition*, though I do not conceive, that *signifies a clear identity*, as he speaks: But that which follows is right, *that it is necessary to observe, that our translation of that verse is not only not exact, but very dis-advantagious to that truth which is contained in it: For we read it thus: He made himself of no reputation, and took upon him the form of a Servant, and*

was

was made in the likeneſs of men: *Where we have two copulative conjunctions, neither of which is in the original Text, and three propoſitions without dependance of one upon the other; whereas all the words together, are but an expreſſion of Chriſts exinanition, with an explication ſhewing in what it conſiſteth*: And this alſo ſheweth what was *the form of God*, and *his being as God*, *like*, or *equal to God*, to wit his Dominion and Empire with his Father, that fulneſs which he *emptyed himſelf of* by *taking the form of a Servant*, which was reſtored to him when he was *highly exalted*, made univerſal *head over all*, *Epheſ.* 1. 20, 21, 22, 23. 1 *Pet.* 3. 22. *Heb.* 1. 13, 14. and by his being made univerſal Judge, *Philip.* 2. 9, 10, 11. compared with *Rom.* 14. 9, 10, 11.

10. Ἀνθρώπων, by us tranſlated *of men*, is without ground conceived to note, not the Nature of man ſimply conſidered, but the ſtate of men in an abject condition: For, 1. There is no example in the Apoſtles writings of the uſe of it in that notion. 2. ὁμοιώματι ἀνθρώπων *the likeneſs of men*, is the ſame with ὁμοιώματι τῆς σαρκὸς *the likeneſs of fleſh*, *Rom.* 8. 3. and σχήματι ὡς ἄνθρωπος, *faſhion* or *ſhape as a man*, which notes humane

humane nature or feature ſimply conſidered: Nor do the two Texts alledged for the interpreting of *men* as noting an abject condition, ſerve for that purpoſe: *Pſal.* 82. 7. where it is ſaid, *ye ſhall dye* ὡς ἄνθρωποι *as men*, is ſo far from noting an abject condition that it plainly notes the condition of mortality common to all; and the *Emphaſis* is, that though *God ſaid*, verſe 6. *they were Gods, and all the Sons of the moſt High*, in reſpect of their office and dignity, *yet they ſhould dye as common men, and fall as one of the Princes*; *Ainſworth's* note is [*as earthly men*] *as* Adam; *that is as any other mortal man*: *So after*, *as one of the Princes*, *that is*, *of the other Princes of the world*: *See the like*, *Judges* 16. 7, 11, 17. which alſo ſhews us how to underſtand the expreſſion, *Judges* 16. 7, 11. that *Sampſon* ſaid of himſelf, *that he ſhould be weak and be as one of men*, where *men* notes not the ſtate of abject ſervile men, debaſed below other men, or peculiar to ſome men in ſuch a rank or eſtate, but a ſtate common to other men, not elevated above ordinary men by an heroical Spirit, and excellent ſtrength, which is apparent from the

Vide Gataker. Cinnum l. 2. c. 10. p. 288, &c.

the expreſſions, *verſe* 13. *I ſhall be weak as one of men*, and *verſe* 17. *I ſhall be weak and be as all men*, or as *Tremellius* reads it, *ſicut unus aliquis homo*, as ſome one man, and ſo notes this, that then he ſhould have but the ſtrength of one man: Nor is that conceit of *Grotius* in his note on *Philip.* 2. 7. any better, *made in the likeneſs of men*] *when he was like to men, to wit, thoſe firſt men, that is without ſin*, 2 *Cor.* 5.21. which hath no example of uſing [men] for [the firſt men] and the Apoſtles expreſſion like to that here, *Rom.* 8. 3. rather inſinuates the contrary, that he was like to ſinful men, when he ſaid, *God ſending his own Son, in the likeneſs of ſinful fleſh and for ſin condemned ſin in the fleſh*: Therefore in the likeneſs of men is to be expounded of them as men according to their humane nature.

11. *Likeneſs of men notes* not a bare image or repreſentation, or reſemblance as in a viſion or picture, but as a Child is ſaid to be begotten in *his Fathers likeneſs*, *Gen.* 5. 3. And ſo the Authour to the *Hebrews*, *ch.* 2. 17. ſaith, *in all things it behoved Chriſt* ὡμοιωθῆναι *to be made like unto his brethren*, that is, to have the ſame humane nature in all parts that they have: Thus it is ſaid,

Rom.

Rom. 9. 29. *And as* Esaias *said before, except the Lord of Sabboth had left us a seed, we had been as* Sodom, *and been made like as* Gomorrah, from *Isa.* 1. 9. where *to be*, and *to be like* are the same: More to the same purpose may be seen in *Heinsius Aristar. sac. in nonnum c.* 19.

12. γενόμενος is well rendered *made in the likeness of men*, but it is without Example or reason referred to an act of men, as if they by their injurious usage had thus made him to be *as ordinary and vulgar men, who are endued with no Divine Power*, or he had by an act of will made himself in his sufferings as such, but it was by the act of Gods Power, that he was *made in the likeness of men*, and it was when he assumed a humane Nature, or to use the same Apostles words, *Gal.* 4. 4. *But when the fulness of time was come, God sent forth his Son, made or born of a Woman made* (*the same* word which is used, *Philip.* 2. 7.) *under the Law*, or as it is *Luke* 1. 35. *The Holy Ghost shall come upon thee, and the Power of the most High shall over-shadow thee*: And therefore it is expounded as expressing the time of his *taking the form of a Servant*, and to be read, *when he was made in the likeness of men*,

men, or as Dr. *Pearſon*'s Expoſition hath it, *he took the form of a Servant by being made in the likeneſs of men*, that is as he after expreſſeth it, *when Chriſts body firſt was framed, even then did he aſſume the form of a Servant*: In which expreſſion he doth rightly make this place parallel to that of *Heb.* 10. 5. *A body haſt thou prepared me*, which anſwers to *Pſal.* 40. 7. concerning which I ſhall uſe the words of Mr. *Gataker* in his *Cinnus l.* 2. *c.* 11. *Junius, and after him Piſcator would have the Kingly Prophet to have had reſpect to that right of boaring the Servants ear, and faſtning it to his Maſters poſt, who was willing to be ſtill a Servant, mentioned* Exod. 21. 6. *when under the perſon of the Lord Chriſt, he ſaid*, Pſal. 40. 7. *Thou haſt boared mine ears, as if he had ſaid, thou haſt addicted me to ſervice and perpetual Miniſtry*: Whence *Iſa. c.* 42. *verſe* 1. *Behold my Servant*, &c. *For which the Greeks, and the Apoſtle following them*, Heb. 10. 5. *but a body haſt thou made up for me, becauſe to wit, then he put on the form of a Servant, when he aſſumed humane fleſh, and even the likeneſs of ſinful fleſh*, *Rom.* 8. 3. *Philip.* 2. 7. So that the Apoſtle ſhews not the identity,

but

but the coincidency of these, *the taking the form of a Servant*, *being made in the likeness of men*: Nor can the *taking the form of a Servant* be referred either to the servile or mean condition he had, when he conversed among men; or *his being made in the likeness of men* to any subjection of himself consequent on his Apprehension, Binding and Scourging.

13. The word we translate *in fashion*, signifies the outward habit of the body, in *Aristotles Categories* the shape or figure of it, in *Geometry* the various situations of lines and angles, in *Rhetorick* the various modes or manners of expressions in speech, the gestures of the body, the affections of the mind, the accidents, occurrences, order of things sublunary, 1 *Cor.* 7. 31. Here it notes the shape or feature of a man, and that with reality of humane nature, as *form* and *likeness* were also used.

14. *A man* notes not either a man in his dejected condition, so as that the sense should be, *being found in fashion* (*or habite*) *as a man* (*that is in outward quality, condition, and acting, no whit differing from a common man*) it being the same with *the likeness of men*, *verse* 7. nor as *Grotius* in

in his *Note*, Schema *is here* axioma, *conſpicuous dignity*, *as often with the Greeks*, *which word alſo the Syriak Interpreter here uſed*: And ἐυρεθεὶς *is* נמצא *was ſeen*, *As a man*, *as* Adam, *that is with dominion over all the creatures*, *the Sea*, *Winds*, *Bread*, *Water*: *For which cauſe that which was ſaid of* Adam *in* Pſal. 8. *is applied myſtically to Chriſt*: For neither is [*man*] put any where in the New Teſtament that I find, for [*Adam*] but ſtill either *Adam*, or the *firſt man*, nor is it here put with the article ὁ ἄνθρωπος, as if it noted a ſpecial or ſingular man by excellency, but ἄνθρωπος *a man*, that is a man ſimply conſidered according to humane nature: Nor is the particle ὡς as here uſed as noting only likeneſs without reality of Nature, but as *Sect.* 22. is ſhewed it to be uſed, *John* 1. 14. and elſewhere; as a confirming and aſſuring particle noting certainty: And ſurely where that in Pſal. 8. *is applied to Chriſt myſtically*, *Heb.* 2. 6. it notes not *man in conſpicuous dignity*, but rather as contemptible, as the words, *what is man that thou art mindful of him? and thou haſt leſſened him for a little time below Angels ſhew*, nor is it peculiarly meant of *Adam*, but of men, as men,

as the word *Son of man* ſhews, although it be myſtically fulfilled in Chriſt alone, and he be by excellency ſtiled *man*, or *the Son of man*.

15. *Found* notes not apprehenſion of him, when he was betrayed by *Judas*, and laid hold on by the Souldiers; for it was afore his humbling himſelf and obedience to death, and if *the form of a Servant* did note his whipping, and ſervile uſage which was after his apprehenſion, and yet is ſet down by the Apoſtle as antecedent to *being found in faſhion as a man*; his finding cannot be referred to his apprehenſion: Nor is his *being found* appropriated to the time of his conſpicuity in the exerciſe of his Dominion over the creatures, but *the faſhion as a man* being the ſame with *the likeneſs of men*, it notes only his appearing or being as a man; ſimply conſidered among men, the word *found* frequently noting only being or appearing to be, *Phil.* 3. 9. *Gal.* 2. 17. 2 *Cor.* 5. 3. and 11, 12. 1 *Pet.* 1. 7. *Rom.* 7. 10. *Luke* 17. 18, &c.

Vide Gataker ad Antonin. l. 9. Sect. 9. εὑρέθη Philip. ch. 2 ver. 7, 8. γενόμενος & εὑρεθεὶς *idem valent.*

16. That of *Grotius*, *he humbled himſelf*]

ſelf] *he did not behave himſelf according to that dignity, but very humbly, ſo as to waſh his Diſciples feet*, John 13. 12, 13. *As he emptied, ſo he humbled, are of the form Hiphil, but ſignifie to exhibit or ſhew himſelf ſuch: So alſo the Latins ſay, to make himſelf courteous*] is not right, *the humbling* noting not an exerciſe of the vertue of humility, but patient ſubjection to affliction, and that not by ſhewing humility only but by patient undergoing of it: And thus is it uſed, *Phil.* 4. 8. *I know how* ταπεινοῦσθαι *to be abaſed* or *humbled*, as appears by the oppoſite term *to abound*, and by other places, where he uſeth the ſame of himſelf, 2 *Cor.* 11. 7. and 12. 21. and is apparent in that *the humbling himſelf* is in the Text oppoſite to his *ſuperexaltation*, *verſe* 9. Now that doth not oppoſe the vertue of humility and the exerciſe of it, which conſiſts with his exaltation but the ſtate of a perſon debaſed, which is removed by his ſuperexaltation: Beſides this very place is parallel with that, *Acts* 8. 32. out of *Iſa.* 53. 7. where of Chriſt, *Philip* expounds the words of that Prophet, *He was led as a Sheep to the ſlaughter, and like a Lamb dumb before the ſhearer, ſo he opened not his mouth*;

in his humiliation (the Noun in the *Greek* derived from the verb *Phil.* 2. 8. and so explains it) *his judgment* (*or right*) *was taken away, and who shall declare his generation? For his life is taken away from the earth.* Lastly, the Text shews wherein his humiliation consists, which was in his *being obedient unto death, even the death of the Crosse*, which is not rightly translated by our Translators, *and became obedient*, putting a conjunction copulative without cause as they did, *verse* 7. and so obscure the meaning of the Apostle, but it is to be read by apposition, *becoming obedient*, and so shewing wherein the humbling of himself was.

17. *Grotius* his note here is not right: *He was made obedient to wit to men, Jews as well as Romans: He opposed not that Divine Power to them that took him, condemned him, slew him: So great injuries he patiently underwent for the good of men*; For it was shewed before that the obedience was to his Father, otherwise there had not been such reason of his *super-exaltation*, as is expressed, *vers.* 9, 10, 11.

18. By this which hath been said, it may appear, that Christs *being in the form of God*, and *not accounting it as a prey to be*

equal

equal or *as God* was afore his being a man, and consequently, that he had a Divine Being as God afore he was incarnate, and therefore *consubstantial to the Father as touching his God-head.*

19. It may appear that then Christ *emptied himself, when he took the form of a Servant*, who was antecedently *in the form of God*, when *he came not to be ministred to but to minister, and to give his life a ransom for many*, *Mat.* 20. 28.

20. That then he did this when *he was made in the likeness of men, had a body prepared for him*, which proves him to be consubstantial to us according to his Man-hood, which thing was to be demonstrated.

Sect. 25.

Some Objections againſt the proof from Philip. 2. 5, 6, 7, 8. *are anſwered.*

NEvertheleſs I meet with ſome Arguments to the contrary, which I think fit to ſet down in the Authours words.

1. *He ſetteth before them Chriſts Example exhorting to humility, and therefore the act of Chriſt which he doth exemplify muſt be manifeſt: But to whom was, or could that incarnation, which Chriſtians commonly talk of, be manifeſt, when they themſelves ſay it paſſeth the underſtanding of Angels to comprehend it?*

To which I anſwer: It was manifeſt by the Angels and others Revelation, and the τὸ ὅτι *that it was ſo* was comprehenſible, as is proved before, although the τὸ πῶς or *manner how it was* be incomprehenſible, we are to imitate God in many of his works, the manner of which is incomprehenſible by us, as being performed immediately, or by inviſible Agents, in ſecret manner; As Magiſtrates

ſtrates are to imitate God in his righteous judgement, though it be unſearchable in reſpect of the manner; Parents are to imitate God in his providence for his Creatures, though the manner of doing it be indiſcernible, and therefore the incomprehenſibleneſs of the incarnation hinders not, but that it being revealed may be propounded as an imitable pattern: Yet in this of our Apoſtle it is to be obſerved that he propounds not only Chriſts incarnation, but alſo *his humiliation in becoming obedient unto death*, as an example to be imitated by the *Philippians*.

2. *The Apoſtle ſpeaketh of our Lord as a man, in that he giveth him the Titles of Chriſt Jeſus, both which agree to him onely as a man: For he is called Jeſus as he was a child conceived of the Holy Spirit in the Virgins womb, and brought forth by her*, Luke 1. 27, 30, 31, 35. *and Chriſt ſignifieth the anointed*, John 1. 41. *and accordingly Jeſus is expreſſly called the Chriſt of God*, Luke 9. 20. *But he was anointed (as the Adverſaries themſelves will confeſſe) as a man, and not as God*; See *Acts* 10. 38.

Whereto I anſwer, The Title *Philip.* 2. 5. is given to him, who being *in the form of*

God, took on him the form of a Servant, being made in the likeneſs of men, and therefore as God-man: And though the name *Jeſus* was given to him upon his conception, or birth, yet it follows not, therefore only as a man: Yea the Expoſition of the Appellation as the ſame with *Immanuel*, Mat. 1. 23. *the Son of God*, *Luke* 1. 35. doth intimate the Title given to him as God, rather than only as man: It is true, his anointing was as man, and that it may be gathered from *Acts* 10. 38. yet he who was anointed had a Divine Nature, and under both theſe is conſidered, *Philip.* 2. 5. where he is propounded for an example, to wit, in *that being in the form of God, he emptied himſelf, being made in the likeneſs of men*: He who is propounded as an example, was a Saviour, and anointed, but yet not to be imitated in his ſaving and anointing, but in his obedience to his Father and condeſcenſion to us, by laying aſide his Glory and Majeſty, and becoming as a Servant to his Father for us, in which *God was with him*, and he alſo *God with us*, conſubſtantial with his Father afore, with us at his Incarnation.

3. *Had the Apoſtle here ſpoken of an aſſumption of the Humane Nature, he would*

not

not have ſaid, that Chriſt became in the likeneſs of men, and was found in faſhion as a man: For if men (as the Adverſaries muſt hold, when they alledge this place to prove that Chriſt aſſumed a Humane Nature, and became man) be here conſidered according to their Eſſence and Nature, this would imply that Chriſt had not the Eſſence and Nature, but only the likeneſs and faſhion of a man, and ſo was not a true and real man: By men therefore are here meant vulgar and ordinary men; for ſo this word is elſewhere taken in the Scriptures, as Pſal. 82. 6. *I have ſaid, ye are Gods; and all of you are Children of the moſt High: But ye ſhall dye like men, and fall like one of the Princes:* and *Judges* 16. 7. *Then ſhall I be weak, and be as one of men (So the Hebrew* Ekadh Haadam *ſignifieth;)* See alſo *ver.* 11. of the ſame chapter.

I anſwer hereto, that *likeneſs* agrees to ſubſtance or eſſence, and not only to quality or condition, and that in neither of the places alledged *men* is taken for *men as abject*, is ſhewed before: If this objection were of force it would prove Chriſt was made not a really weak man, but in the likeneſs or faſhion of weak men, if [*men*]

be

be considered not as men, but as weak and abject men, *Philip.* 2. 7, 8. which it concern'd the Objector to have heeded as well as the Adversaries: Notwithstanding then this Objection *men* and *man*, *Phil.* 2. 7, 8. may and must be understood of humane Essence and Nature, not restrainedly as applied only to men of a vulgar, ordinary, low or weak condition, and Christ hence proved to be Incarnate, and to have both Natures, Divine and Humane.

Other Arguments against the understanding by *the form of God* the condition or state of Empire, which Christ had with his Father before his Incarnation are in the *first part of the disputation of* Josue Placeus *of* Saumur *concerning the Arguments by which it is evinced Christ to have been before his conception*, *disp.* 5th. *out of Philip.* 2. 6. §. 18. in these words, *yet in very deed the form of God seems not to us to be placed in commanding: For we dare not affirm that God was not in that infinite time, in which he lived blessed before any creature was made, in the form of God; But neither also dare we deny, that he shall be in the form of God after the last day, in which time perhaps there will be no need, that he command the creatures:*

tures: *He is no leſs in the form of God when he ceaſeth from commanding, then when he commands as a King ſitting on his Throne attended by his Guard, Crowned with Majeſty and Glory, is in the form of a King, even when he commands nothing.*

To which I anſwer, if [*the form of God*] noted only the eſſence of God, not the ſtate and appearance, it might as well be ſaid of Chriſt, when he did not rule as well as when he did, when he ſhall not as well as when he ſhall, that *he was in the form of God*: But ſith the term *emptying himſelf* notes a diminution in ſomething of what he was, and this is expreſſed to be *the form of God*, in which he leſſened or emptied himſelf, and that was by taking the form of a Servant, and that as a Servant to his Father, to whom he was obedient, it ſeems plainly to be intimated, that *his being in the form of God*, or *as God*, was his commanding as God with his Father: Now as *the form of a Servant* notes not the eſſence of a man, but the ſtate and appearance of a Servant, though it preſuppoſe the being of a man, *he taking the form of a Servant being made in the likeneſs of men*: *ſo the form of God* alſo is to be conceived to note not the eſſence of God, but

the

the ſtate and appearance of *being God as God*, or *equal to God* in his Rule, though it preſuppoſe the eſſence of God which he had; And he might empty himſelf of the form of God in this ſenſe, it being only a relative condition ſupervenient to his eſſence from the reſpect to ſubjects to be ruled, which might be taken or laid aſide without alteration in eſſence: As the aſſumption of an humane body, contract with his Father, *Heb.* 10. 9. are aſcribed to the ſecond Perſon in the God-head peculiarly without ſubtraction from, or addition to his eſſence as God: So we ſay, that Chriſt is Mediatour according to both Natures, ſo as to interceed with his Father according to his Divine Nature, and this had a beginning and ſhall have an end, and yet his Divine Eſſence invariable. As for the ſimilitude of a King as it is uſed, it is not appoſite to the point: The King on his Throne that is guarded hath ſome to command; Yet if he do not Rule, but only be in the Geſture, and wear the Habit, and hold the Enſigns of a Ruler, may be ſaid to be in the Habit, not in the Form of a King; as he that hath the Place and Cloaths of a Servant doth not take the Form of a Servant, without taking the Work of a Servant, although

although he be in the Habit of a Servant.

It is added §. 19. *It is indeed Divine to command, not to command simply, but effectually to rule all things: For Masters, and Lords, and Magistrates command also: Yea to command seems not to belong to God as God, but as he is Lord: There is some difference between God and Lord; For from all Eternity God was actually God, but he seems not to have been actually Lord, but when he had Servants or Subjects, to wit Creatures: For it is known that a Lord and a Servant are relatives, whose nature is that they exist together in time; But although it be a Divine thing to command, yet not whatsoever is Divine is the Form of God.* §. 20. *For Form is conceived as some permanent thing to command as a transeunt action: Form as something absolute inherent in the thing informed, to command as an action passing from the Commander to another: Form as that by which the thing is that which it is; Inward indeed as that by which the thing is such essentially, but outward as that by which the thing is what outwardly appears: But to command neither as that by which God is God, neither as that by which he is such as he appears to be.*

Lastly,

Lastly, *a form is conceived as that which is before action, for the inward produceth action, the outward the manner of the action: For each thing acts according to its form, and the actions of a King are wont to be agreeable to the form of a King, of a Servant to the form of a Servant, of a Merchant to the form of a Merchant, and so in others: To command therefore is an action agreeing to the form of God, not the form of God it self: Otherwise Christ had in like sort taken and deposed the form of God; taken it as oft as he commanded either Diseases or Devils, or the Sea, deposed it as often as he ceased from commanding: To end, Is it not manifest, that the Apostles words ὑπάρχων existing or when he was in the form of God signifies a state or condition, not action; a state I say in which he then was when he emtied himself, and which by emtying himself either he deposed or hid, the form of a Servant being taken?*

To which I answer, If the word [*Form*] note a *state or condition*, as it is granted, and the term [*form of a Servant*] also implies; and it be *a Divine thing to command or rule all things*, then by these grants it may well be expounded [*he was in the form*

form of God] that is, in the ſtate or condition of an Emperour, or co-ruler with his Father; which being a relative ſtate, he might empty himſelf of, as he may of the ſtate of Mediatour (which yet belongs to his Divine Nature) as being a diſtinct Perſon from the Father, although conſubſtantial or co-eſſential; And this ſtate and condition he actually had as ſoon as any creature was made, the Divine Eſſence he had afore any creature was, but the form of God, when there was; and it might be termed the form by which he appeared to be God, *by whom and for whom all things viſible and inviſible were created, Col.* 1. 16. though not a permanent or abſolute form, as *the form of a Servant* is ſo termed though not a permanent, or abſolute ſtate, or the form of a King or Merchant, as he ſpeaks: Which being rightly underſtood anſwers the four things, by which §. 40. he takes it that he hath proved *the form of God to be the Divine Eſſence.*

For, 1. Saith he, *In what form of God could he be Lord afore he was made a man, but in the very Nature and Divine Eſſence?*

To which I anſwer, In none, yet the form

form notes not the Essence of God but the State or Condition of a Lord or Commander, as the form of a Servant notes not the Essence or Nature of a Man, but the state or condition of a Servant, although he were so in no other Nature, than that of a Man.

2. Saith he, *In the Nature of God it self sith he is most simple, the external form cannot be separated from the internal.*

Answ. This I suppose is not true, he had the internal Form or Essence of God afore he was Creatour, and shall have it when he shall cease to be actual Judge of all.

3. Saith he, *The truth of this form proves it: For that form of God in which Christ was, was either the true form of God, or the false: If the false, Christ was a false God, which even to pronounce my mind abhors: If true, it was not severed from the internal, and essential Form of God: For what the external form of any thing as of Gold or Silver without the inward, that is commonly called false.*

To which I answer; It was the true form of God, and yet might be severed, as the form of a Mediatour or actual Judge of all: Nor is his proof right; For though that which hath the outward form without the inward be false,

else, yet that which hath the inward [illegible] out the outward may be true, as Gold [illegible] Silver covered with dirt or drosse, as it [illegible] in Mines afore it is refinened, is true Gol[illegible] or Silver, though the outward form be want[illegible] ing.

4. Saith he, *The equality of Christ with God proves it: For the external form of God separated from the internal, if any can be, makes him not equal to God, as neither the outward and appearing form of a King alone, makes one equal to a King.*

Answ. That *being in the form of God*, Christ was *equal to God*, or *as God*, may be gathered from the Text, *Philip.* 2. 6. But not, that *the form of God makes him equal to God*, which therefore may be, though *the form of God* be laid aside for a time. *Placeus* himself in the same place, *Sect.* 24. saith, *when therefore Christ was in the form of God, equal to God, he emptied himself by taking the form not of an inferiour simply, but of a Servant; So as that whether you look on his Humane Nature, or his condition, or manner of living, or his Office, or Obedience, he plainly seemed not equal to God; not the Son of God, but the Ser-*

otherwise, than if as heretofore, there were two Emperors at the same time, but the Garments of a Servant being worn, and Commands being received from the other, should apply all his endeavours in executing them, it might be allowable to say, that he, when he was in the form of an Emperour emptied himself, the form of a Servant being taken; which is the same with the former Phrase: Alone to the same purpose he writes in his second Book, Disp. 9. Sect. 15. &c. where he makes his obscurities more obscure. Philipp. 2. 8. to have been in his Divine Nature voluntary and undue, and his super-exaltation unjustifiable.

By this explication the form of God, Phil. 2. 6, 7. and Christs existence, and the glory he had with his Father before the world was, John 17. 4, 5. may be understood without that imaginary pre-existence of Christs Soul united with the Word, and resplendent with celestial Glory and Beauty among the Angels in Heaven, fancied by Dr. Henry More in his Mystery of Godliness, first Book, chap. 8. p. 27. which would infer that Christ was not made a mere man at his Incarnation, but only imbodied or clothed with flesh, which is incon-

sistent

fistent with that which is said in th
place, that he emptied himself, being
in the likeness of men, so that he was
cond *Adam*, or second Man; or
man, the man Christ Jesus. An
those expressions of Christs coming
from Heaven, *John* 3. 13, 31. *John*
where he was before, *ver.* 62. comm
from the Father, and coming into the
John 16. 28. may be understood
a bodily descent afore his publick Prea
or pre-existence and descent of the
the Messiah from Heaven into an
dy is shewed before Sect. 14.

FINIS.

ERRATA.

3. line 14. read *said*. p. 11. l. 5. r. *Christ*
p. 14. l. 5. r. *equivalence*, p. 17. l. 5. r. *of*,
rep, p. 19 l. 1. *dele which*, p. 17. l. *ult*.
p. 19. l. 16. r. *Ametius*, p. 29. l. 13. read
p. 32. l. 2. r. *Christ*, l. 20. r. ἀρχὴν, p. 34.
he being, p. 35. l. *ult*. r. *imagined*, p. 36.
ubsistence, p. 39. l. 18. r. אמון p. 66. l.
r.... p. 88. l. 26. r. *classibus*, p. 122. l. 1.
, p. 148. l. 21. dele *or*.